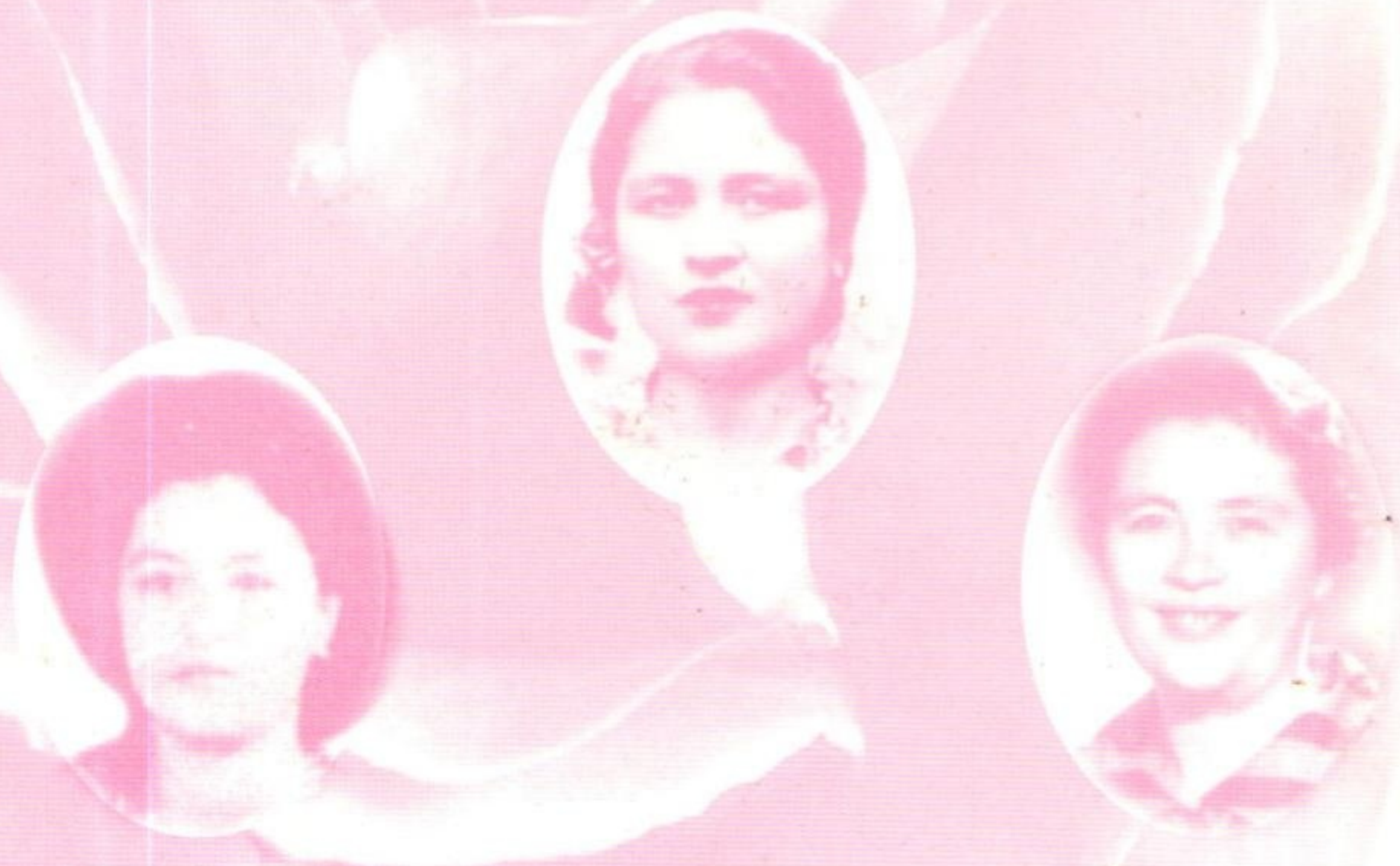


ເລື່ອງຈາກຊ່ອງຜູ້ຍົກຄວາມ

# ເມື່ອແມ່ເຂົ້າຄຸກ

A biography of a woman

# When mother was in prison



ດວງເດືອນ ບຸນຍາວິງ  
ອິນຂຽນ ເດດວິງສາ  
Douangdeuane Bounyavong  
Inkiane Dejvongsa

.. ແມ່ບໍ່ປ່ອຍໃຫ້ລູກໆເຈັບຫນັກ ແມ່ຟ້າວປິ່ນປົວໂລດ ແລະບໍ່ແມ່ນແຕ່  
ລູກຕົນເອງເທົ່ານັ້ນ ລູກຜູ້ອື່ນ ແມ່ກໍ່ປິ່ນປົວ...

ດາຣາ ກັນລະຍາ

... ແມ່ ເປັນສະຫນາມທົດສອບ ການແຕ່ງກາບກອນຂອງພໍ່, ແລະມີສ່ວນ  
ຮ່ວມຮັກສາປື້ມໃຫ້ພໍ່ ...

ອິນຂຽນ ເດດວົງສາ

ແມ່ໃຫ້ຄວາມສໍາຄັນ ແລະເສຍສະຫລະ ໃນການສຶກສາ, ... ທາບບໍ່ຍາກ ແມ່  
ໄປຍືມເງິນ ພາໄປຊື້ແວ່ນຕາ ເພາະຢ້ານລູກຮຽນຫນັງສືບໍ່ໄດ້

ດວງເດືອນ ບຸນຍາວົງ

ແມ່ມີຄວາມຮັກຕໍ່ລູກທຸກຄົນຫລາຍ, ... ຄັ້ງຫນຶ່ງ ແມ່ເສຍໃຈຫລາຍ ທີ່ລູກ  
ຊາຍກົກແມ່ເສຍຊີວິດ ຈົນແມ່ຫລຸລູກ

ລັດສະຫມີ ວິຣະວົງ

... ແມ່ມີຄວາມເດັດຂາດໃນການຕັດສິນບັນຫາ ແຕ່ມີຄວາມນັ້ມນວນ...

ວິຣະພິນ ວິຣະວົງ

ແມ່ເປັນຫວ່າງ ແລະຮັກລູກຫມົດທຸກຄົນ, ... ແມ່ມີຄວາມຈື່ຈໍາເປັນເລີດ  
ໂດຍສະເພາະຊື່ສຽງ ຂອງຄົນ...

ວິຣະສິງ ວິຣະວົງ

ແມ່ເປັນຄົນ ກົງໄປກົງມາ ຄິດແນວໃດແລ້ວເວົ້າອອກມາ ໂລດ, ເວົ້າແລ້ວ  
ເຮັດແທ້ ແລະເປັນຄົນມີເຫດຜົນ.

ວິຣະເດດ ວິຣະວົງ

ຍ້ອນຄວາມສະຫລາດ ແມ່ຈຶ່ງຮຽນຮູ້ດ້ວຍຕົນເອງໄດ້ໄວ ເຖິງວ່າບໍ່ຮູ້  
ຫນັງສືກໍ່ຕາມ ແຕ່ຍັງສອນລູກຫລານ ແລະຜູ້ອື່ນໆ ໄດ້ອີກ

ວິຣະຊາດ ວິຣະວົງ



ເລື່ອງຈິງຂອງຜູ້ຍົກຄວາມ

# ເມື່ອແມ່ເຂົ້າຄຸກ

A biography of a woman

# When mother was in prison



ດວງເດືອນ ບຸນຍາວິງ

Douangdeuane Bounyavong

ອິນຂຽນ ເດດວິງສາ

Inkhiane Dejvongsa



ເລື່ອງຈິງ ຂອງຜູ້ຍິງຄົນໜຶ່ງ

Biography of a woman

## ເມື່ອແມ່ເຂົ້າຄູກ

## When Mother was in prison

ໂດຍ ດວງເດືອນ ບຸນຍາວິງ  
ແປ : ອິນຂຽນ ເດດວິງສາ

by: Douangdeuane Bounyavong  
Translated by: Inkhiane Dejevongsa

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Fabienne Durdin  
Magaret  
ວິມາລາ ເດດວິງສາ  
Adale Jones

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Vientiane, 2004

## ຄໍານໍາ

ເລື່ອງ "ເມື່ອແມ່ເຂົ້າຄູກ" ເຄີຍພິມແລ້ວຄັ້ງນຶ່ງ ໃນປຶ້ມໂຮມ  
ເລື່ອງສິ້ນຊຸດ "ດອກສຸດທ້າຍຫລືງາມ" ຂອງດອກເກດ, ເປັນປຶ້ມຫົວນ້ອຍໆ ຈັດພິມ  
ໂດຍກົມວັນນະຄະດີ ແລະວັດທະນະທຳມະຫາຊົນ, ກະຊວງຖະແຫລງຂ່າວ ແລະ  
ວັດທະນະທຳ ເພື່ອປະກອບສ່ວນ ເຂົ້າໃນການຕ້ອນຮັບກອງປະຊຸມແມ່ຍິງໂລກ  
ປີ 1995. ເຊິ່ງຂະນະນັ້ນ ຜູ້ເປັນເຈົ້າຂອງເລື່ອງ ມີສຸຂະພາບດີ ແລະດຳລົງຊີວິດ  
ຢ່າງມີຄວາມສຸກກັບລູກຫລານ. ປັດນີ້ ເພິ່ນໄດ້ຈາກພວກເຮົາ ເມື່ອເດືອນມີນາ  
2002 ດ້ວຍໂລກໄພໄຂ້ເຈັບປະຈຳໂຕ ແລະອີກບໍ່ດົນ ພວກລູກຫລານ ກໍຈະໄດ້  
ທຳບຸນອຸທິດຫາ. ພວກເຮົາ ສຳນັກພິມ ດອກເກດ ຈຶ່ງນຳມາຈັດພິມຄືນ ພ້ອມ  
ດ້ວຍບົດແປເປັນພາສາອັງກິດ ເພື່ອໃຫ້ເພື່ອນມິດຕ່າງປະເທດ ໄດ້ຮູ້ຈັກ ແລະ  
ເຫັນວ່າ ເລື່ອງຈິງຂອງແມ່ຍິງຄົນນີ້ ໃຫ້ຄະຕິຫລາຍຢ່າງສຳລັບຄອບຄົວ, ທັງເປັນ  
ຕົວແທນ ຄວາມກ້າວຫນ້າຂອງແມ່ຍິງ ແຫ່ງສະຕະວັດທີ 20 ກໍວ່າໄດ້.

ເຫດການທີ່ເກີດຂຶ້ນໃນຊີວິດນາງ ອາດຄ້າຍຄືກັບຊີວິດແມ່ຍິງ  
ຫລາຍໆຄົນ ໃນໄລຍະສົງຄາມ ຫລືຫລັງສົງຄາມ ທີ່ມີແຕ່ການພັດພາກ,  
ບໍ່ມີພໍ່ ຫລືແມ່, ແຕ່ປະສົບການການແກ້ໄຂບັນຫາ, ຫັດສະນະຄະຕິ ແລະການ  
ດຳເນີນຊີວິດຂອງນາງ ເຕັມໄປດ້ວຍພະລັງແຫ່ງການຕໍ່ສູ້ເພື່ອ ຄວາມຍຸຕິທຳ  
ແລະຄວາມສະເໝີພາບ. ສຳນັກພິມດອກເກດ ຂໍຂອບໃຈ ນຳລູກໆຂອງນາງ  
ແລະຫລານໆ ພ້ອມກັບຫມູ່ເພື່ອນ ທີ່ໄດ້ຮ່ວມໃຈກັນເລົ່າເຖິງຄວາມຊົງຈຳ  
ກ່ຽວກັບນາງມາລີ, ແມ່ ແລະແມ່ເຖົ້າ. ນາງ ອິນຂຽນ ເດດວົງສາ ໄດ້ເລີ່ມແປ  
ເລື່ອງນີ້ ເປັນພາສາອັງກິດ, ນາງ ຟາບຽນ ເດີດິນ (Mrs. Fabienne  
Durdin), ນາງມາກາເຣັດ (Ms. Magaret) ທີ່ໄດ້ບັນ ນາທິການຂັ້ນທຳອິດໃຫ້,  
ນາງ ວິມາລາ ເດດວົງສາ ແລະ ດຣ.ອາແດນ ໂຈນສ (Dr. Adale Jones)  
ທີ່ໄດ້ອ່ານປັບປຸງສຳນວນອີກ ກ່ອນສົ່ງເຂົ້າໂຮງພິມ. ປຶ້ມຫົວນີ້ ຈຶ່ງສົມບູນຂຶ້ນ  
ແລະມີເລື່ອງກ່ຽວກັບ ນາງມາລີ, ລູກຊອດຝຣັ່ງ ທີ່ເປັນແມ່, ເປັນ ແມ່ເຖົ້າ, ຍ່າ  
ຈາກຫລາຍຄວາມປະທັບໃຈ.

ຈາກ ສຳນັກພິມ ດອກເກດ




ແຕ່ຊ້າຍຫາຂວາ: ແຖວທີ 1 ທ້າວ ວິຣະພົນ, ທ້າວ ວິຣະເສນ, ທ້າວ ວິຣະສິງ, ທ້າວ ວິຣະເດດ, ທ້າວ ວິຣະຊາດ. ແຖວທີ 2 ນາງ ຣັດສະຫມີ, ນາງ ມັນລິກາ, ແມ່ ມາລີ, ນາງ ດາຣາ, ນາງ ອິນຂຽນ. ແຖວທີ 3 ນາງ ຣັດຕະນາ, ນາງ ເສົາວະພາ, ນາງສຸຈິຕາ.

From left to right: first row Viraphon, Virasane, Virasingh, Viradeth, Virasath. Second row Ratsamy, Manlika, Mother (Maly), Dara, Inkhiane. Third row Rattna, Saowapha, Souchitta.



# ເມື່ອແມ່ເຂົ້າຄູກ


ແມ່ເກີດປີ ຄ.ສ. 1919 ຄືຫຼັງຈາກສົງຄາມໂລກຄັ້ງ ທີ 1 ສ້ຽງສຸດລົງໃໝ່ໆ ແມ່ເປັນລູກຊອດຝຣັ່ງ.



ບ່າວຝຣັ່ງໄວ 19 ປີ ຊື່ວ່າ ຊິເຍ ລູກຊາຍເຈົ້າຂອງ ໂຮງງານອາຫານກະປ່ອງຢູ່ຮ່ານອຍ ເດີນທາງມາຢ້ຽມຢາມ ພໍ່ໃນຍາມພັກຮຽນ, ຊາຕາກັມ ຫລື ສາຍແນນນໍາຈອງພາໃຫ້ ເພິ່ນມາພົບພໍ້ ສາວລາວຜູ້ຊື່ວ່າ ນາງພັນ ບ້ານຫນອງປາໄນ ເມືອງສີໂຄດຕະບອງ ນະຄອນຫລວງວຽງຈັນ ແລະແຕ່ງດອງ ເອົາກັນຕາມຮີດຄອງລາວ.

## When mother was in prison

Our mother was born in 1919 just after the end of World War one. She was half French.



“Signer”, nineteen years old, was the son of a French businessman and owner of a canned meat company in Hanoi, Vietnam. He was visiting his father during school holidays. Was it his destiny that caused him to meet a young Lao girl by the name of Nang Phan in Ban Nong Panai, Vientiane, Laos. In any case, they were married in a Lao ceremony

ຈາກນັ້ນ ກໍເດີນທາງໄປຢູ່ຮ່ານອຍນໍາກັນ ເພື່ອເບິ່ງແຍງກິດຈະ  
 ການໂຮງງານຢູ່ພູມ. ນາງພັນ (ແມ່ເຖົ້າ) ໃຫ້ກໍາເນີດລູກ  
 ຊາຍກົກ ຢູ່ຮ່ານອຍ ແຕ່ລູກຜູ້ນີ້ອາຍຸໄດ້ພຽງ 9 ເດືອນ  
 ກໍເສຍຊີວິດ. ເມື່ອນາງພັນຕັ້ງທ້ອງລູກຜູ້ທີ່ສອງ, ນາງເລັກ  
 ຜູ້ເປັນແມ່ຂອງນາງພັນ (ແມ່ເຖົ້າທວດ) ຂໍໃຫ້ນາງພັນມາ  
 ກໍາລູກຢູ່ວຽງຈັນ ຖ້າມາກາງການດູແລເອົາໃຈໃສ່ ຂອງຍາດ  
 ພີ່ນ້ອງ ບ້ານຫນອງປາໄນ, ເທື່ອນີ້ ເພິ່ນໄດ້ລູກສາວ ແລະຕັ້ງຊື່  
 ວ່າ ນາງມາລີ ຫລື ມາລີ.

ເມື່ອມາລີອາຍຸໄດ້ປີປາຍ ພໍ່ຝຣັ່ງກໍຈາກໄປ ເພື່ອດູແລ  
 ໂຮງງານຢູ່ຮ່ານອຍ ຕາມຫນ້າທີ່ ທີ່ພໍ່ເພິ່ນມອບໃຫ້, ບັນຫາ  
 ເກີດຂຶ້ນວ່າ ນາງເລັກ (ແມ່ເຖົ້າທວດ) ບໍ່ຍິນຍອມໃຫ້ລູກສາວ  
 ເພິ່ນ (ຄືແມ່ເຖົ້າ ຂອງຜູ້ຂຽນ) ເອົາຫລານນ້ອຍໆ ອາຍຸພຽງ  
 ປີກວ່ານີ້ ເດີນທາງໃສ່ຫລັງມ້າຫລັງຊ້າງໄປນໍາ, ເພິ່ນຂໍໃຫ້ລູກ  
 ເຂີຍຝຣັ່ງ ໄປຄົນດຽວກ່ອນ ເມື່ອມາລີໃຫຍ່ກວ່ານີ້ ຈິ່ງມາຮັບ  
 ເອົາ. ແຕ່ການເດີນທາງອັນລໍາບາກຍຶດເຍື້ອ ແລະສ່ຽງໄພ  
 ຄົງເປັນອຸປະສັກບໍ່ຫນ້ອຍຕໍ່ການຕິດຕໍ່ສິ່ງຂ່າວຫາກັນ ຈິ່ງກາຍ  
 ເປັນວ່າ ພໍ່ຝຣັ່ງໄປແລ້ວກໍໄປເລີຍ ບໍ່ກັບມາອີກ ປີທໍາອິດ  
 ເພິ່ນສິ່ງຂ່າວພ້ອມເງິນມາໃຫ້ ເປັນຄ່າລ້ຽງດູລູກສາວນ້ອຍ ທີ່  
 ຢູ່ກັບເມຮູ ແລະແມ່ເຖົ້າ, ຮອດປີທີ 3 ແມ່ເຖົ້າໄດ້ຂ່າວວ່າ ພໍ່  
 ເຖົ້າ ເອົາເມຮູສາວຫວຽດນາມແລ້ວ.



and moved to live in Hanoi. Signer worked supervising his father's factory.

Nang Phanh (my grandmother) gave birth to her firstborn son in Hanoi. Sadly the baby died at the age of only 9 months. When Nang Phanh was pregnant with her second child, Nang Lek (my Great - Grandma) suggested that she come over to stay with her in Vientiane. There would be plenty of relatives in Ban Nong Panai to look after her. This time Nanh Phanh gave birth to a daughter. The baby (our mother) was given the name "Mary" or "Maly", and it is her life story I am now writing.

When Maly was about one year old, her French father had to leave for Hanoi to work for his father's company which had been given to him. A problem arose when Nang Lek would not allow her granddaughter, a one-year-old baby, to travel on horse and elephant back to Vietnam. She asked her French son-in-law to go on alone first and suggested that he come back to get Maly when she was a little bit older. However, travelling in those days was very difficult and risky and communication between the two families broke down so that when Mr. Signer left, he left for good. He didn't return to Laos. During the first year of separation there was much news and money for the upkeep of the baby, his wife and mother in-law but by the third year the news came that Mr. Singer had remarried a Vietnamese woman.



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ສາມຄຳສາຍ


ມາລີ ບໍ່ທັນຈີ່ຮອດຫນ້າພໍ່ຂອງຕົນຊ້າ, ອາຍຸບໍ່ທັນເຖິງສອງປີ ກໍ່ເປັນລູກກຳພ້າພໍ່ແລ້ວ ! ມາລີ ຫລື ມາລີ ນາງນ້ອຍລູກສອດຝຣັ່ງ ຈິ່ງເຕີບໃຫຍ່ຖ້າມາກາງໄຮ່ນາຕາກ້າ ຂອງຄອບຄົວສັງຄົມລາວ ແວດລ້ອມດ້ວຍເຊື້ອສາຍພີ່ນ້ອງ ທີ່ເປັນຄົນລາວ ບໍ່ມີໂອກາດຮັບຮູ້ວ່າ ວັດທະນາທັມ ຊີວິດການເປັນຢູ່ຂອງບຸກຄົນ ຊຶ່ງປະກອບເລືອດເນື້ອໃຫ້ແກ່ຕົນ ເປັນແນວໃດ.

ມາລີເປັນສາວນ້ອຍ ຫນ້າຕາແປກຕ່າງຫມູ່ ໃນຄຸ້ມບ້ານ ຈົນເປັນທີ່ຮູ້ຈັກກັນທົ່ວໄປ ຫລາຍຄົນເວົ້າຢອກວ່າ "ລູກຝຣັ່ງຂີ້ນົກ", "ສາວຫົວແດງ", " ອີ່ຫົວຫຍອງ" ທັງນີ້ເພາະນອກຈາກມີຜິວຂາວສົດໃສ ດັງໂມແລ້ວ ມາລີຍັງມີລັກສະນະອື່ນໆ ຂອງຄົນຢູຣົບຫລາຍພໍສົມຄວນ.

ແມ່ແຕ່ງດອງໃຫມ່ ຕອນມາລີອາຍຸໄດ້ 5 ປີປາຍ, ເມື່ອມາລີ ມີອາຍຸພໍເຂົ້າໂຮງຮຽນ ແມ່ກໍ່ມີລູກໃຫມ່ຕື່ມ ນາງຈິ່ງບໍ່ມີໂອກາດໄດ້ຮຽນຫນັງສືເລີຍ. ຊີວິດຂອງນາງໃນໄວເດັກຄ້າຍຄືນະວະນິຍາຍ ໂສກເສົ້າທົ່ວໆໄປ, ມີເລື່ອງອິດສາບັງບຽດຕາມແບບສະບັບພໍ່ນ້າ ກັບລູກນ້າ ແລະເອື້ອຍນ້ອງ ທີ່ເກີດຮ່ວມທ້ອງ ແຕ່ຕ່າງພໍ່ກັນ.

ມາລີເປັນສາວຍຸກຕົ້ນຂອງຊຸມປີ 30 ແລະແຕ່ງດອງ





Maly, a little half-French girl was growing up in a typical Lao environment, that is, among her relatives, a rice growing community, without ever knowing anything about her foreign father, his life, work or French culture. She couldn't even remember what her father looked like. She had not seen him since she was barely two years old.



Maly stood out in the Lao community in that she looked more like a European. People used to tease her for being a half-blood: "A drop of French" "Luk falang kee nok" - a bird dropping - a bird symbolizes a foreigner and "Kee nok" is a bird's dropping. They used phrases such as "Red-headed girl" (Sao Hua Daeng) or "Frizzy-haired girl" (Ee hua Ngong). All of this name calling stemmed from the fact that Maly not only had fair skin, the bridge of her nose was high and she had other physical European characteristics.

Nang Panh remarried when Maly was about 5 years old. By the time she was old enough to go to school, Nang Panh had more children from her second marriage. This meant that Maly never had a chance to go to school. Her childhood was just like a sad story in any society where there is always conflict between the step-children and the step-father and jealousy among children of the same mother but different father.

\* \* \*





6



ແມ່ (ມາລີ) ອາຍຸ 31 ປີ  
Mother (Maly), 31 years old.



ແມ່ (ມາລີ) ອາຍຸ 43 ປີ  
Mother (Maly), 43 years old.





ນາງ ເລັກ  
Nang Lek



ແມ່ ແລະຄອບຄົວ  
ແຕ່ຊ້າຍ ຫາ ຂວາ: ນາງສີເມືອງ, ນາງສີລອງ (ລູກພໍ່ໃຫມ່), ນາງມາລີ ແລະແມ່ເຖົ້າພັນ  
Mother and her family  
from left to right: Nang SiMuang, Nang SiLong, Mother's half-sisters.  
Maly and Nang Phanh.

ຕອນມີອາຍຸ 15 ປີປາຍ ຂະນະທີ່ໄປຢູ່ນໍາ ພີ່ນ້ອງເມືອງອຸດອນ (ປະເທດໄທ) ກັບຊາຍໜຸ່ມທີ່ເປັນຄູສອນ ຢູ່ວິທະຍາໄລ ພະລະສິກສາ. ໃຜໆກໍວ່ານາງໂຊກດີ ເພາະຄອບຄົວຝ່າຍຊາຍພຽບພ້ອມດ້ວຍຄຸນນະສົມບັດ ຊັບສົມບັດ ແລະກຽດຕິຍົດ.



ແຕ່ມາລີກໍເປັນແມ່ຮ້າງ ເມື່ອອາຍຸໄດ້ 17 ປີເທົ່ານັ້ນ, ມີລູກຊາຍອາຍຸ 8 ເດືອນຕິດມານໍາຄົນໜຶ່ງ, ສາເຫດການຢ່າຮ້າງຂອງນາງ ສົມທີ່ຈະຖ່າຍທອດອອກເປັນນະວະນິຍາຍຊຶ່ງຈະເວົ້າເຖິງໜ້ອຍໜຶ່ງ ໃນຂັ້ນຕໍ່ໄປ.

ແມ່ມາລີ ແຕ່ງດອງໃຫມ່ກັບພໍ່ (ສິລາ ວິຣະວົງ) ໃນປີ 1939 ແລະມີລູກນໍາກັນ 14 ຄົນ, ຍິງ 7, ຊາຍ 7.


ລູກຂອງແມ່ເຕີບໃຫຍ່ ຮ້າງກາຍສົມບູນແຂງແຮງທຸກຄົນ, ອ້າຍກົກຊື່ ສົມຄິດ (ລູກພໍ່ເກົ່າ) ອາຍຸໄດ້ 26 ປີ ກໍເສຍຊີວິດໃນສະຫນາມຣົບ ປີ 1962 ແມ່ເສຍໃຈຈົນຈະປ່ວງບ້າ, ຫລາຍຄົນວ່າ ແມ່ບໍ່ໜ້າຈະເສຍໃຈຫລາຍປານນັ້ນ ເພາະວ່າຍັງມີລູກຊາຍອີກຕັ້ງ 7 ຄົນ, ແຕ່ໃນໂລກນີ້ ຈະມີຫຍັງມາສາມາດຊັງຕວງ ວັດແທກຄວາມຮັກຂອງແມ່ ທີ່ມີຕໍ່ລູກແຕ່ລະຄົນໄດ້, ມີລູກຜູ່ໃດທົດແທນລູກ ອີກຜູ່ໜຶ່ງໄດ້ ? ໃນຄວາມຮູ້ສຶກຂອງແມ່. ລູກທຸກຄົນເປັນຫົວໃຈ ເປັນອິນຊີໜຶ່ງທີ່ຮ້າງກາຍແມ່ແຍກອອກມາ.

ລູກທຸກຄົນໄດ້ຮັບການສຶກສາ ມີຄວາມຮູ້ພໍສົມຄວນ,




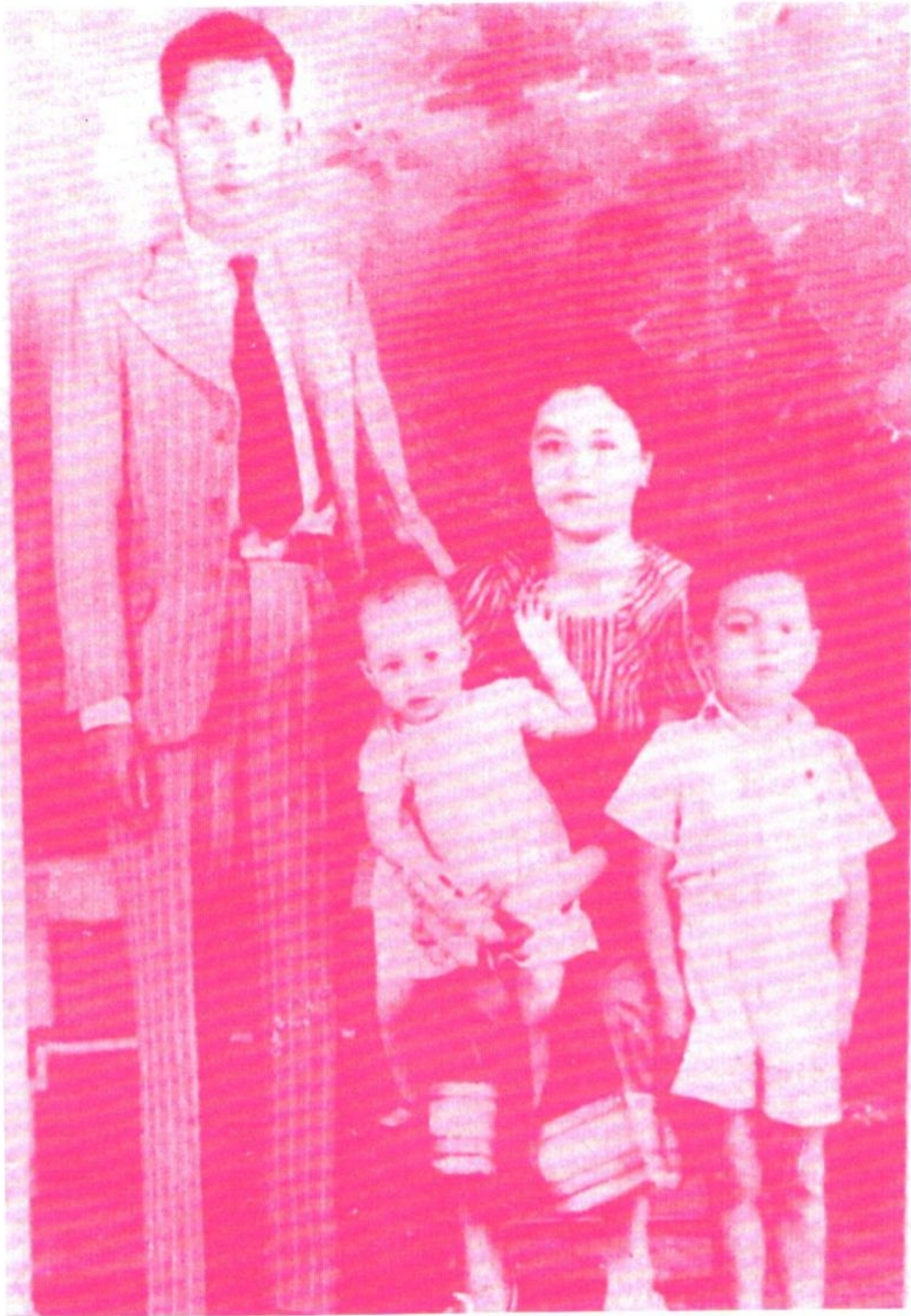


Maly reached puberty in the 1930's. She was married when she was about fifteen. She met her husband while she was living with one of her relatives in Udon-Thani, Thailand. He was a college PE teacher. Everyone said that Maly was lucky to have married into this family because the bridegroom was highly educated. He came from a wealthy and respected family in the community. However, mother became a divorcee two years later; she was then only seventeen. She had an eight month old son with her. The circumstances that led to her divorce would be enough on their own to make a book. I will mention some of them later on in the chapter.



Maly (Mother) married Maha Sila Viravongs (Father) in 1939 and they had fourteen children together, seven girls and seven boys. All of Mother's children grew up healthily. Somkit, our half-brother, from mother's first marriage, was our oldest brother and was only 26 when he died on the Lao battlefield at the Plain of Jars in 1962. Mother was so upset and grieved that she nearly lost her mind over his death. People said that she should not have grieved so much because she still had other boys. However, in this whole wide world, there was not a thing that could measure Mother's love towards each of her children. No child could replace another in her feelings. Every child of hers is her heart, her soul and her body.





ມະຫາ ສິລາ ວິຣະວົງ, ນາງ ມາລີ, ທ້າວ ສົມຄິດ ແລະ ນາງ ດາຣາ (ບາງກອກ, 1942)  
Maha Sila Viravong, Maly, Somkit and Dara. (Bangkok, 1942)



ວຽງຈັນ  
Vientiane, 1986

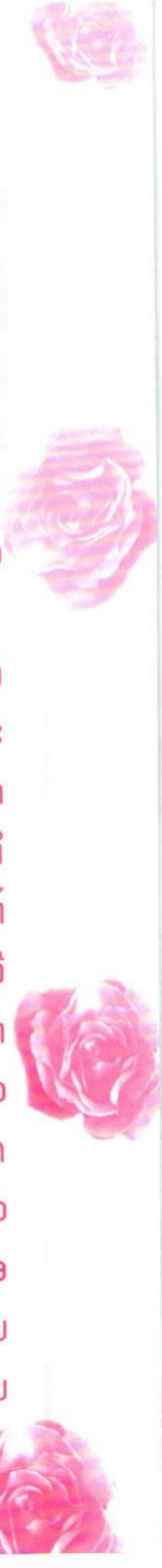



VIENTIANE 6-9-66

ນ້ຳຖ້ວມ ວຽງຈັນ, ວັນທີ 6 ກັນຍາ 1966  
Flood in Vientiane, 6th September 1966


ແມ່ບໍ່ຈຳແນກວ່າລູກສາວ ບໍ່ຕ້ອງຮຽນຫລາຍກໍໄດ້, ແມ່ຕັດ  
 ສິນເອົາຕາມສະພາບຕົວຈິງ, ໃຜມັກຮຽນກໍຮຽນໄດ້ ແມ່ບໍ່ວ່າ,  
 ລູກຫລາຍຄົນ ສອບເສັງໄດ້ທຶນໄປຮຽນຕ່າງປະເທດ. ເວົ້າໄດ້  
 ວ່າ ລູກໆຂອງແມ່ ໄດ້ປະກອບກິດຈະການທີ່ເປັນປະໂຫຍດຕໍ່  
 ສັງຄົມ, ບາງຄົນເປັນນັກວິຊາການ ອາຈານສອນ ນັກຂຽນ  
 ນັກກະວີທີ່ຝາກຮອຍປາກກາໄວ້ໃຫ້ຄົນຄິດຮອດ ອາໄລຫາ  
 ແລະມີສ່ວນເສີມສ້າງ ສິລະປະວັນນະຄະດີລາວ ໃຫ້ມີບາດກ້າວ  
 ຂະຫຍາຍໂຕ ແລະສີສັນ ຄູ່ຄຽງກັບຜົນແຜ່ນດິນເກີດຂອງຕົນ.

ທັງຫມົດນີ້ ແມ່ມີສ່ວນສຳຄັນ ສົ່ງເສີມ ແລະໃຫ້ກຳ  
 ລັງໃຈ. ແມ່ທັງໃຫ້ແບບຢ່າງ ທັງໃຫ້ຄຳສອນທີ່ງ່າຍດາຍ ປະ  
 ຕິບັດໄດ້. ໃຜກໍຈຶ່ງດວ່າ ແມ່ລ້ຽງລູກຕັ້ງ 15 ຄົນ ລອດມັດຈຸລາດ  
 ພະຍາດບາດເຍົາມາໄດ້ແນວໃດ. ເວລາມີລູກນ້ອຍ ແມ່ປະຕິ  
 ບັດຫລັກການງ່າຍໆ ຄື ຈົ່ງຢອມຂອງກິນດີໆ ເທົ່າທີ່ມີຢູ່ໄວ້ໃຫ້  
 ຜູ້ນ້ອຍກວ່າຫມູ່ ເຂົ້າຈ້າວໃຫມ່ທີ 1 ຕ້ອງມີໄວ້ຕື້ມເອົານ້ຳ ຫລື  
 ໄມ້ຕື້ມປະສົມ ນ້ຳຕານປ້ອນລູກມື້ລະ 2 ເທື່ອ, ລູກນ້ອຍທຸກ  
 ຄົນຕ້ອງໄດ້ກິນເຂົ້າກ່ອນຜູ້ໃຫຍ່ສະເຫມີ, ເວລາລູກປວດຫົວຕົວ  
 ຮ້ອນ, ເຈັບທ້ອງ, ແມ່ໄປຫາຫມໍຫລວງ ແທນການເຢົາຢາ  
 ຫລືໃຊ້ຢາພື້ນເມືອງ ຄືຄົນທັງຫລາຍຍັງນິຍົມປະຕິບັດໃນເວ  
 ລານັ້ນ. ແມ່ບອກສະເຫມີວ່າ ເດັກນ້ອຍເຈັບເປັນໄວ ອ່ອນແອ  
 ຕ້ອງຟ້າວປິ່ນປົວໂລດ. ເວົ້າໄດ້ວ່າ ແມ່ມີຫົວຄິດທັນສະໄຫມ  
 ສົມຄວນ ໃນການລ້ຽງເດັກ ທັງໆທີ່ແມ່ອອກລູກຢູ່ເຮືອນ ໂດຍ






All of us received a good education, good enough to make right decisions in our lives. Mother never saw a difference in the value of boys versus girls. Girls should go to school as well as boys, and she usually supported our inclinations. Whoever wanted to study got her full support and many of her children obtained scholarships to study abroad.



I can safely say, I think, that Mother's children all lead honest and meaningful lives. They are making valuable contributions to Lao society and culture. Among us are technicians, experts, teachers, writers and poets who have made their mark in this world already and are well - known in their respective areas of work. People talk of them with admiration and they have also inspired many who have come into contact with them. Their works of art and literature will last as long as this land of Lao stands because through them the heritage of Lao culture has been revived and a strong foundation for continuation has been established.



Mother had a big part in the development of these creative children. She was always ready to provide an atmosphere of support and encouraged us in every positive thing we did or said. She was our role model as well as providing easy and attainable rules for us to follow.




Neighbors never ceased to be amazed at how she

ການຊ່ອຍເຫລືອ ຂອງຫມໍ່ຕໍາແຍພື້ນເມືອງ. ແມ່ເອົາໃຈໃສ່  
 ເລື່ອງຄວາມສະອາດທີ່ສຸດ, ທຸກເທື່ອທີ່ຈະອອກລູກ ແມ່ຕ້ອງ  
 ລ້າງຫມໍ່ຕື້ມນ້ຳທີ່ຈະໃຊ້ ແລະລວກໄມ້ຕັດສາຍແຮ່ໄວ້ໃຫ້ຫມໍ່  
 ຕໍາແຍດ້ວຍຕົນເອງ. ຜ້າອ້ອມແອນ້ອຍ ແມ່ກໍາກຽມໄວ້, ບໍ່ຄະ  
 ລຳວ່າລູກອາດຈະບໍ່ລອດ ຖ້າກຽມເຄື່ອງໄວ້ ແລະຕົ້ນຕໍແມ່ບໍ່  
 ຄະລຳອາຫານ ກິນທຸກຢ່າງທີ່ແຊບຖືກປາກ ຊຶ່ງເລື່ອງນີ້ລູກໆ  
 ຂອງແມ່ທຸກຄົນ ກໍຮັບເອົານິໄສນີ້ໄວ້ ຄືບໍ່ຄະລຳຕາມຮີດຄອງ  
 ແຕ່ເລືອກກິນໃນສິ່ງທີ່ແຊບນົວຖືກປາກຫລາຍກວ່າ. ສິ່ງໜຶ່ງ  
 ທີ່ແມ່ຖ່າຍທອດໄວ້ໃຫ້ພວກລູກໆ ກໍຄືຄວາມເມດຕາອາຫອນ  
 ຕໍ່ເດັກນ້ອຍ ບໍ່ວ່າເດັກນ້ອຍນັ້ນ ຈະເປັນລູກໃຜຫລານໃຜ ແລະ  
 ແມ່ຫ້າມເດັດຂາດ ບໍ່ໃຫ້ຕິເດັກນ້ອຍອາຍຸຕໍ່າກວ່າ 2 ປີ, ຕິໃນນີ້  
 ຮວມທັງການບິບ ຫລືບິດແກ້ມເດັກ ດ້ວຍຄວາມຄັນແຂ້ວ  
 ເວລາຢອກລີ້ເດັກ ຫລື ສະແດງອາລົມຮຸນແຮງຕໍ່ເດັກ ເຊັ່ນ  
 ຈວາດໃຫ້ຕື່ນ ຫລື ຮ້ອງ ເປັນຕົ້ນ. ແມ່ບອກສະເຫມີວ່າ ເດັກ  
 ນ້ອຍອາຍຸສ່ຳນີ້ ບໍ່ຮັບຮູ້ການບັງຄັບບັນຊາຫຍັງເທື່ອ. ຄວາມ  
 ເມດຕາຂອງແມ່ຕໍ່ເດັກນັ້ນ ເປັນທີ່ປະຈັກ ແລະຮູ້ກັນທົ່ວໄປ.  
 ຫລາຍເທື່ອມີຄົນເອົາເດັກນ້ອຍທີ່ແມ່ປະຖິ້ມ ຫລື ເອົາມາຈ່າວ  
 ຫາຜູ້ອຸປະກາລະ, ແມ່ເອງ ເຖິງວ່າມີລູກຄົງລ້ຽງດູຢູ່ເປັນ 5  
 ເປັນ 6 ແລ້ວ ກໍຍັງບໍ່ວາຍທີ່ຈະອາສາຮັບມາລ້ຽງ. ເພິ່ນບອກ  
 ວ່າ ເດັກນ້ອຍດ້າມຄົນ ບໍ່ພາໃຫ້ທຸກຕື້ມຍ້ອນດອກ. ຫມາຍ  
 ຄວາມວ່າ ສຳລັບຜູ້ທີ່ທຸກຢູ່ແລ້ວ ມີເດັກນ້ອຍມາຕື້ມອີກຜູ້





could raise fifteen children unharmed by epidemic diseases or accidents. One of Mother's simple rules in child rearing was that she would save good food for the children, if and when she could, and give it to the youngest children. She would always keep new rice (still full of vitamins) for making broth or flour and mix that with sugar to feed to the younger ones twice a day. Younger children would always eat before the adults. When her children were sick, she would take them to a doctor (not a traditional medicine woman) instead of using traditional herbal medicine as her friends and other people were doing at that time. Mother used to explain that children are weaker than adults and when they are sick, one should treat them quickly. Mother was very modern in her thinking about child rearing.





Although mother always gave birth at home with the assistance of a Lao traditional midwife, she followed hygienic procedures strictly. In her preparation for each birth, mother cleaned the kettle for boiling water and boiled the bamboo blade for cutting the cord. She prepared all these herself for the traditional midwife. She had all the napkins and baby clothing ready (made from old bed sheets). She would boil and iron them. She did not believe in the superstition that people held that if you prepare the baby's clothing before it arrives, harm will come to the baby. Another practice contrary to general belief concerned food taboos. Mother never had any food taboos. She ate any food that she liked and all of us take after her. We never followed

ຫນຶ່ງ ກໍບໍ່ທຸກລົງກວ່າເກົ່າ. ລ້ຽງໄວ້ ແລະເມື່ອມັນໃຫຍ່ຂຶ້ນ  
 ມາ ກໍອາດເປັນຄົນຮູ້ຜູ້ດີ ເພິ່ງອາໄສໄດ້. ເບິ່ງຄວາມຄິດຂອງ  
 ແມ່ງ່າຍດາຍ ແລະ ຊື່ບໍລິສຸດໃຈ ໂດຍມີເຫດຜົນທັມມະດາໆ  
 ວ່າ ທຸກຄົນໃຫຍ່ຂຶ້ນມາ ຕ້ອງສາມາດລ້ຽງກຸ້ມຕົນເອງທັງນັ້ນ  
 ແມ່ຄົງຫມາຍຄວາມວ່າ ຖ້າເຂົາ ໄດ້ຮັບການລ້ຽງດູຢ່າງຖືກ  
 ຕ້ອງ ຊຶ່ງຄວາມຄິດນີ້ ຫລາຍຄົນອາດບໍ່ເຫັນພ້ອມ ແຕ່ນີ້ກໍ  
 ເປັນທັດສະນະສ່ວນຕົວຂອງແມ່ ເມື່ອສະໄຫມນັ້ນ. ສະພາບໃນ  
 ປັດຈຸບັນປ່ຽນໄປ ແລະທັດສະນະນີ້ ກໍອາດບໍ່ສອດຄ່ອງແລ້ວ  
 ແຕ່ສິ່ງທີ່ພວກເຮົາໄດ້ຮັບສືບຕໍ່ມາຈາກແມ່ ກໍຄືຄວາມເອື້ອອາ  
 ຫອນຕໍ່ເພື່ອນມະນຸດ ຄວາມກະລຸນາ ເມດຕາຕໍ່ເດັກທົ່ວໆໄປ.


ວິລະກຳ ຫລືເລື່ອງກ່ຽວກັບຄວາມເດັດດ່ຽວຂອງແມ່  
 ມີຫລາຍ ຈົນລູກຄິດວ່າ ຖ້າລູກທັງ 14 ຄົນ ທີ່ຍັງຢູ່ນີ້ຊ່ອຍກັນ  
 ເກັບກຳລາຍລະອຽດ ແລະຂຽນອອກມາ ມັນຄົງຈະເປັນປຶ້ມ  
 ທີ່ຫນ້າອ່ານຫລາຍຫົວ.

ຊີວິດຂອງແມ່ ຜ່ານຜ່າມໍລະສຸມຫນັກຫນ່ວງ ອັນ  
 ເນື່ອງມາຈາກຊີວິດການເມືອງຂອງພໍ່ ລະຫວ່າງປີ 1939-48.  
 ຫລາຍເທື່ອຫລາຍທີ ຊີວິດ ແລະຄວາມປອດໄພຂອງພໍ່ ຂຶ້ນຢູ່  
 ກັບພິກໄຫວ ປັນຍາຂອງແມ່ ຜູ້ຊຶ່ງບໍ່ໄດ້ເຂົ້າໂຮງຮຽນເລີຍຕະ  
 ຫລອດຊີວິດ.





food taboo practices. We eat food that tastes good to us and give us good nutrition. Another good attitude that mother instilled in us was showing kindness to children whether they are our own or other people's. Mother forbade us to bite or slap any child under two; neither hitting or slapping, including squeezing the child's cheeks, arms or legs for fun because they were cute, were allowed. Mother also forbade us as adults, to hit a child when angry or under stress. She did not allow us or her relatives to use any kind of violence with children, even making a loud noise to surprise them. Children at this tender age do not understand any order or command. Mother's kindness towards children and babies in general was well known among her friends and relatives. When she saw a baby abandoned or put up for adoption, although she had five or six of her own at the time, she still adopted the baby. She would say: "One more baby will not make me poorer" meaning that for poor people, more children would not make much difference in the financial situation of the family. "If we raise them well, when they grow up they may be good citizens and people will be able to depend on them."



Mother's thinking and reasoning was simple and straightforward. She thinks that every child will grow up to be a capable adult if they are raised properly. Not many people would agree with this idea of hers. It was her own point of view at that time. Circumstances have



ແຕ່ຊ້າຍຫາຂວາ: ແຖວທີ1 ທ້າວ ສົມຄິດ, ນາງ ດາຣາ. ແຖວທີ2 ທ້າວ ປາກຽນ, ທ້າວ ວິຣະເສນ, ແມ່ ມາລີ, ນາງ ອິນຂຽນ. ແຖວທີ3 ນາງ ດວງເດືອນ, ນາງ ຣັດສະຫມີ, ທ້າວ ວິຣະພົນ, ປີ 1953.

From left to right: first row Somkit, Dara. Second row Pakhien, Virasane, Mother (Maly), Inkhien. Third row Duangdeuane, Rathsami, Viraphon, 1953.




ແຕ່ ຊື່ງຍຫາ ຂວາ: ແຖວ1 ນາງ ອິນຂຽນ. ນາງ ດວງເດືອນ, ນາງ ຣັດສະຫມີ.  
 ແຖວ2 ທາວ ວິຣະເສນ, ທາວ ວິຣະພິນ, ທາວ ວິຣະສິງ, ແຖວ 3 ທາວ ວິຣະຊາດ,  
 ທາວ ວິຣະເດດ, ທາວ ວິຣະເທບ

From left to right: first row Inkhien, Douangdeuane, Rathsami. Second row Virasene, Viraphone, Virasingh. Third row Virasath, Viradedt, Virathep.


ເຫດການບ້ານເມືອງ ຫລໍ່ຫລອມໃຫ້ແມ່ກ້າຫານຕັດ  
ສິນບັນຫາຕ່າງໆ. ຄວາມຮັກອັນບໍລິສຸດ ຕໍ່ລູກຜົວ ເຮັດໃຫ້ແມ່  
ໄດ້ຮັບຄວາມເມດຕາອາທອນຈາກຄົນອື່ນ, ດັ່ງເລື່ອງລາວທີ່  
ເກີດຂຶ້ນກັບແມ່ ໃນປີ 1940.

ຕົ້ນເດືອນທັນວາ ປີ 1940 ລົມຫນາວພັດວິວອນຢູ່ຕະ  
ຫລອດມື້, ປະຊາຊົນຊາວວຽງຈັນ ສ່ວນຫນຶ່ງອົບພະຍົບອອກ  
ຈາກເມືອງ, ມີຂ່າວລືກັນວ່າ ສະຫຍາມກັບຝຣັ່ງ ຈະຮົບກັນ  
ໂດຍການໂຈມຕີກັນທາງອາກາດ, ຕອນນັ້ນເປັນເວລາກ່ຽວ  
ເຂົ້າ ຊາວບ້ານຈຶ່ງອອກໄປນອນເຜົາລານເຂົ້າຕາມແຄມນາ.  
ເປັນທີ່ຮູ້ກັນວ່າ ມະຫາສິລາໄດ້ເຄື່ອນໄຫວຮ່ວມກັບຂະບວນກູ້  
ຊາດ ທຳການຕໍ່ຕ້ານຝຣັ່ງ ດ້ວຍຄວາມຫວັງທີ່ຢາກໃຫ້ລາວ  
ເປັນເອກະລາດ, ໂດຍເຫັນວ່າເປັນໂອກາດເຫມາະສົມ ທີ່ຝຣັ່ງ  
ຕົກຢູ່ໃນທ່າອ່ອນເພຣຽ ເນື່ອງຈາກຖືກເຢຣຽລະມັນບຸກຫນັກ,  
ແຕ່ການເຄື່ອນໄຫວຂອງພໍ່ ກໍບໍ່ຫວິດຈາກສາຍຕາຂອງພວກ  
ນັກສືບສອດແນມຝຣັ່ງໄດ້, ດັ່ງນັ້ນ ເພື່ອກຳຈັດປັດເປົ່າສ້ຽນ  
ຫນາມ, ຝຣັ່ງຈຶ່ງທຳການຈັບກຸມບຸກຄົນຜູ້ຕ້ອງສົງໄສຈຳນວນ  
ຫນຶ່ງ. ເນື່ອງຈາກວ່າພໍ່ເປັນຄົນມາຈາກເມືອງຮ້ອຍເອັດ ດິນ  
ແດນຝັ່ງຂວາແມ່ນ້ຳຂອງ ພໍ່ຈຶ່ງຖືກເບິ່ງວ່າເປັນຄົນໄທ ແລະ  
ການພິພາດລະຫວ່າງສະຫຍາມກັບຝຣັ່ງ ຈຶ່ງເປັນເຫດຜົນອັນ  
ດີໃຫ້ແກ່ຝຣັ່ງອອກຕິດຕາມຈັບຄົນໄທ !



changed and this viewpoint may not always be applicable or suitable. Nevertheless, we inherited from her the habit of kindness and compassion towards our fellow human beings, especially children.

\* \* \*



Episodes of Mother's courageous actions and her determination are countless. Collecting stories about Mother from all fourteen of us would make many interesting books. Mother is a survivor. She went through many difficulties and hardships which stemmed from Father's political involvement during the years 1939 to 1948. Many a time the life of her husband and his safety depended on her cleverness, her insights and her intelligence, but Mother had never been to school in her whole life!

The political situation at the time created conditions in which Mother had to make many courageous decisions which brought her family to safety. Her unconditional love for her children and for her husband won her much friendship and kindness from other people. What happened to her in 1940 will demonstrate this point.



The beginning of December 1940 was cold and windy. Some Vientiane citizens were moving out of town as there was a rumor that Thailand would be sending air-raids

ຍາພໍ່ຕາແສງບຸນ (ຕາແສງສີຖານເໜືອ) ສະໄໝນັ້ນ ຮູ້ຈັກຮັກແພງກັບພໍ່ເປັນຢ່າງດີ (ເວລາ ພໍ່ສິກອອກຈາກວັດ ຍາພໍ່ຕາແສງເອງ ເປັນຜູ້ມາທຳລາບາສີໃຫ້) ເມື່ອຮູ້ຂ່າວຈິ່ງຟ້າວມາເລົ່າສູ່ຟັງ :

- ທ່ານມະຫາ, ພໍ່ໄດ້ຍິນເຂົາເວົ້າວ່າ ຈະຈັບຄົນໄທເຈົ້າບໍ່ຢ້ານບໍ ? ເຈົ້າກໍມາແຕ່ພຸ້ນ ແຕ່ຄືວ່ານັ້ນລະນໍ ເຈົ້າກໍມາຢູ່ດິນ ເປັນຄົນລາວໄປແລ້ວ !

(ທ່ານມະຫາ ແມ່ນສັບພະນາມ ທີ່ຄົນທົ່ວໄປນິຍົມເອີ້ນພໍ່ໃນສະໄໝນັ້ນ) ຍາພໍ່ຕາແສງບຸນ ບອກຕື່ມວ່າ

" ເອົາເທາະ ບາດເຂົາມາ ພໍ່ຊິເວົ້າແຮງໆດອກ ໃຫ້ເຈົ້າຟ້າວຫລົບຫນີເດີ້ ! "

ເມື່ອສະພາບການເປັນເຊັ່ນນີ້ ພໍ່ໄດ້ບອກໃຫ້ແມ່ເຖົ້າ (ນາງພັນ ຊຶ່ງແຕ່ງດອງໃໝ່ ກັບຄົນຈັງຫວັດໄຊຍະພູມ) ຫລົບຫນີໄປກ່ອນ ແລ້ວຕົນເອງ ກໍພາຄອບຄົວອອກໄປນອນຢູ່ຕູບເພືອງ ແຄມລານເຂົ້າ ບ້ານດົງນາໂຊກ. ເວລານັ້ນ ເອ້ອຍດາລາ (ລູກສາວກົກຂອງພໍ່ກັບແມ່ ຫລື ເອ້ອຍກົກຂອງຜູ້ຂຽນ ມີອາຍຸໄດ້ 6 ເດືອນປາຍ). ນອນຢູ່ໃກ້ໆລານເຂົ້າຫລາຍມື້ ເອ້ອຍດາລາຈິ່ງເຈັບຕາ ຍ້ອນຂີ້ໄງ່ຈາກຄາຍເຂົ້າ.

ສະຖານະການເຄິ່ງຮ້ອນຂົ້ນ ກາຍເປັນການປະທະກັນ

against the French. It was harvest time. The villagers stayed in their rice fields to guard their newly harvested rice. It was well known that Maha Sila (Father) was a Lao freedom fighter. He was involved in the resistance group against the French in the hope of freeing Laos from French colonial rule. Father and his group wanted to seize the opportunity when the French were weakened by the stronger Germans. That was why father's resistance movement was under constant watch by French spies. In an attempt to eradicate the freedom fighters, the French authorities started arresting some Lao people whom they suspected of being their enemies. Father originally came from Kuang Roi Et, which is situated on the west side of the Mekong river. Because of this, he was considered to be a Thai rather than a Lao national. The conflict between France and Thailand made it legal for the French to try and arrest the Thai in Laos.

## ຫ້າມຈໍາໜ່າຍ

The village headman "Ya Pho Ta Saeng Boun " of Tasaeng Sithan Neua at the time, was a very good friend of Father's. They had had a long well-established friendship since Father had been a Buddhist monk. When Father renounced his monk-hood, Ta Saeng Boun had been very supportive and had given him a Baci<sup>1</sup>. Hearing about the situation, Ta Saeng Boun came quickly. He asked: " Taan Maha<sup>2</sup>, I heard the French are arresting Thai people. Aren't


1 This is traditional when any person renounces his life as a monk. "A baci " ceremony is given to welcome into a layman's life. It is a way of accepting him back into lay people's society

2 Ya Taan Maha is a respectful title people used with Father when they addressed him


ດ້ານກຳລັງອາວຸດ ລະຫວ່າງສະຫຍາມ ແລະຝຣັ່ງ, ພໍ່ພາ  
ແມ່ ແລະລູກ ຍ້າຍອອກໄປໄກອີກ ຄືໄປປຸກຕູບເພື່ອງຢູ່ແຄມ  
ລານເຂົ້າບ້ານທົ່ງຫລັກຫີນ. ຕູບຢູ່ດ້ານເໜືອສຸດຂອງລານ  
ເຂົ້າ. ຍ້ອນບ້ານເສິກເມືອງເສືອ ຊາວນາຈິ່ງໂຮມກັນເຮັດລານ  
ເຂົ້າມາຕີນວນໂຮມກັນເປັນຫມູ່ໃຫຍ່ ແລະປຸກຕູບນອນຍັງ  
ຢາຍກັນອ້ອມໆລານ ທີ່ກວ້າງກວມນາ 4-5 ໄຮ່ ແລະມີເພື່ອງ  
ຫນາປູປົກຄຸມ ສູງເປັນໂນນພູນ້ອຍໆ.

ແລ້ວໃນຄືນຂອງວັນທີ 7 ເດືອນມັງກອນ ປີ 1941,  
ຂະນະທີ່ພໍ່ພວມນັ່ງສານດາງແຫ ສຳລັບເອົາໄປຕີບເຈຣູທີ່ມາ  
ກິນ ດອກງົວຢູ່ຕີນດົງ ກັບຫລານຊາຍ ຊື່ຊາລີ ອາຍຸ 20 ປີ ຢູ່,  
ຂະນະທີ່ແມ່ ກັບລູກຊາຍ (ອ້າຍຄິດ) ອາຍຸ 6 ປີ ແລະລູກສາວ  
(ເອື້ອຍດາລາ) ອາຍຸ 6 ເດືອນປາຍ ເຂົ້ານອນແລ້ວ ກໍໄດ້ຍິນ  
ສຽງຫມາເຫົ່າພືດສະນັ້ນຂຶ້ນ ຢູ່ຖຽງນາຫລັງເໜືອ ຊຶ່ງເປັນ  
ຖຽງຂອງທິດປັ້ນ ຫລື ພໍ່ວັນ (ຊ່າງແຕ້ມເລື່ອງ ພະລັກພະ  
ລາມ ໃສ່ຝາຜະຫນັງວັດອູບມຸງ) ມີສຽງຄົນເວົ້າກັນແຮງໆ  
ຟັງພໍຈັບຂໍ້ຄວາມໄດ້, ທຳອິດແມ່ນສຽງຖາມຂອງທິດປັ້ນເຈົ້າ  
ຂອງຖຽງວ່າ :

- ມາຫຍັງກັນເກາະ ? ມີສຽງຕອບຈະແຈ້ງວ່າ :
  - ມາຫາຈັບຄົນໄທ ໄດ້ຍິນວ່າມາຫລົບລີ້ຢູ່ແຖວນີ້.
- ເມື່ອໄດ້ຍິນແນວນັ້ນ ພໍ່ໃຊ້ທ້າວຊາລີ ໄປຟັງເອົາຄວາມ




you afraid? You came from that side of the river but all the same you've been here a long time. You are a Lao now! ” Ya Pho Ta Saeng Boun added: “That is all for now. When they come (meaning the spies) I will speak loudly to signal their coming so that you can hide right away!”



In view of this danger, Father told his mother-in-law Nang Phanh (who had just remarried a man from Sayaphoum province, in what is now Thailand) to go first. Then he took his family to hide away in a hut made of bamboo, situated near the rice threshing yard in Ban Dong Nasok. Dara, our oldest sister (the first born of Maha Sila and Maly) was only 9 months old. Because staying near the threshing yard, getting rice dust in her eyes for many days, Dara developed sore eyes.

The situation became more tense and quite risky. At the time, there were attacks between the Thai and the French. Father moved his family further, to Thong Lak Hin. There he made a hut of bamboo at the northern end of the threshing yard. Because there was a war going on in the country, many farmers made their threshing grounds close together. They were a big group and their huts were built around their threshing grounds. The whole group covered about four or five rice fields and there were thick haystacks surrounding the huts. The stacks provided a hilly fence for the families.



ຄັກກ່ອນ ທ້າວຊາລີ ແລ່ນລັດອ້ອມລານເຂົ້າ ໄປຮອດຖຽງທິດ  
 ບັ້ນ ກໍເຫັນວ່າມີທະຫານຝຣັ່ງພາຍປືນຍາວ 3 ຄົນ ກັບນັກ  
 ສືບລາວ 2 ຄົນ ນຳຫນ້າໂດຍ ຍາພໍ່ຕາແສງບຸນ, ທ້າວຊາລີ  
 ຈອບຟັງຍາພໍ່ຕາແສງກັບທະຫານ, ເມື່ອຮູ້ຄັກແນ່ວ່າ ແມ່ນ  
 ຫຍັງເປັນຫຍັງແລ້ວ ຈຶ່ງແລ່ນຫອບມາຖຽງບອກໃຫ້ພໍ່ (ນ້າ  
 ບ່າວ) ຮູ້, ແມ່ຊຶ່ງນອນຟັງເຫດການ ຈຶ່ງບອກໃຫ້ພໍ່ຫລົບຫນີ  
 ກ່ອນທີ່ພວກຝຣັ່ງຈະມາຮອດ.



ຄາວດຽວ ສຽງຫມາກໍເຫື່ອາມາທາງຕູບທີ່ແມ່ກັບລູກ  
 ນອນຢູ່, ໂຄມໄຟສາຍຫລາຍດວງ ເຢິງໃສ່ຕູບຫລັງນ້ອຍຈົນ  
 ແຈ້ງຮຸ່ງ ແນມເຫັນທົ່ວທຸກບ່ອນ.

- ແມ່ຄິດ ແມ່ຄິດ (ເອີ້ນຕາມຊື່ລູກຊາຍກົກ) ນອນ  
 ແລ້ວບໍ່ ? ຍາພໍ່ຕາແສງເອີ້ນໃສ່ແມ່ ຕາມຄວາມສະຫນິດສະ  
 ຫນົມ, ແມ່ງົວເງຽລຸກຂຶ້ນມາ ເຮັດຄືກັບວ່າບໍ່ຮູ້ເລື່ອງຫຍັງ  
 ຫມິດ.


- ມີຫຍັງນ້ອຍນ້ອຍ ຍາພໍ່ ?  
 - ທ່ານມະຫາຢູ່ບໍ່ ?  
 - ໂອ ຍາພໍ່ມາຊ້າໄປຫນ້ອຍຫນຶ່ງຂະນ້ອຍ, ເຈົ້າເພັດ  
 ຊະລາດ ໃຫ້ຄົນມາຮັບເພິ່ນໄປແລ້ວເດີ. ແມ່ຕອບຢ່າງບໍ່ຂ້ອງ  
 ຄາ.

- ມາຮັບໄປຫວ່າງໃດ ? ຫວ່າງຫົວຄໍາ ເຂົາຄືວ່າເຫັນ  
 ຢູ່ ? ຕາແສງເຮັດສຽງຮ້າຍ.






On the 7<sup>th</sup> January 1941, while Father was weaving his fish net for catching the bats which fed on the flowers of kapok trees growing on the edge of the forest near by. Father went hunting with his nephew Saly, a lad of 20 years old at the time. Mother, her six year old son Khit and nine month old daughter Dara, were asleep in the hut. Many of the dogs were disturbed and were barking loudly around a hut north of the threshing yard. The hut belonged to Thit Panh (also known as Pho vanh). The artist who illustrated the Phalak-Phalam story (Ramayana story) on the wall of Wat OupMong pagoda.



There were loud voices from many people talking at the same time but clear enough to be understood as the night was still. The voice of Thit Panh was first heard saying:

“Why have you all come ?”

The reply came: “We’ve come to arrest some Thai people who we believe are here in this area.”



Father, hearing the story, asked Saly to hurry over to get the exact information. Saly went around the threshing yard until he reached Thit Panh’s hut. He saw three French soldiers equipped with long guns with two Lao spies led by Ya Pho Ta Saeng Boun. Saly hid there to hear what was going on and then ran back as fast as he could to tell Father. Mother woke up and heard the whole story and insisted that Father escape and hide before the French soldiers arrived.

- ຫວ່າງບ່າຍສີ່ໂມງປາຍນີ້ນ່າຂະນ້ອຍ, ແມ່ອະທິ  
ບາຍຕື່ມດ້ວຍນ້ຳສຽງຊື່ໆ


- ມາຮັບໄປໃສລະ ?

- ຄືວ່າໄປບ້ານເກີນນີ້ລະ ຂະນ້ອຍ


- ບັກຊາລີເດ້ ? ຕາແສງສີ່ສິນຫາຜູ່ເປັນຫລານຊາຍ  
ໃຫ້ສົມເລື່ອງ

- ໂອ້ຍ ຜູ່ນັ້ນກິນເຂົ້າແລງແລ້ວ ກໍແມ່ນວ່າໂຕນ  
ເຮືອນໂລດ ຄືຊິເຂົ້າໄປລົມສາວໃນບ້ານຫນອງບຶກພຸ້ນບໍ່ຈັກ.

- ເອີ ຊັ້ນເຮົາເຂົ້າໄປຊອກຫາບັກຊາລີໃນຫນອງບຶກ  
ພຸ້ນດີກວ່າ ລາງເທື່ອທ່ານມະຫາ ກັບມາແລ້ວ ຢູ່ພຸ້ນນໍາກັນກໍ  
ເປັນໄດ້. ຕາແສງຊວນເອົາຫມົດທຸກຄົນ ອອກຈາກບໍລິເວນ  
ຖຽງ. ຂາຍ່າງຜ່ານກັບອອກໄປນັ້ນ ພວກເພິ່ນເວົ້າກັນແຮງໆ  
ວ່າ ຖ້າພໍ່ລີ້ໃນກອງເພືອງ ກໍຄົງຊອກບໍ່ພໍ້ດອກ ເພາະກອງ  
ເພືອງຫນາ ແລະກວ້າງຫລາຍ, ນັກສືບບາງຄົນສະເຫນີໃຫ້  
ຍ່າງຍ່າກອງເພືອງ ທັງເອົາປາຍປືນທັງລົງ ທຸກການກະທໍາ  
ຂອງພວກເຂົາ ພໍກັບຫລານໄດ້ຍິນ ແລະເຫັນຫມົດ ເພາະພາ  
ກັນລີ້ຫມູບຢູ່ໃນພຸ້ນຫນາມຂ້າງກອງເພືອງນັ້ນເອງ. ເມື່ອເຫັນ  
ວ່າເຂົາອອກໄປຫວິດແລ້ວ ພໍກໍຂຶ້ນມາປຶກສາຫາລືກັບແມ່ ແລະ  
ຍ້ອງວ່າ ແມ່ມີຜະຫຍາດີ ຕົວະໄດ້ຄື, ແມ່ບອກໃຫ້ພໍ່ຫນີໄປໃນ  
ຄືນນັ້ນ ແຕ່ພໍ່ບອກວ່າ ບໍ່ຢາກໄປເພາະວ່າຫວ່າງລູກເມຽ ແລະ  
ຄິດວ່າສາມາດຫລົບລີ້ຢູ່ຫນີ້ຕໍ່ໄປໄດ້ຢູ່. ຕົກເດິກ ພວກທະຫານ




Only a short time after that, the dogs came barking towards the hut where Mother and the two children were sleeping. Many torches were shone onto the small hut until dawn. Everyone in the hut could be seen clearly.



“Mae Khit, Mae Khit (Mother was called after her first born-Mother of Khit), are you asleep ?” Ya Pho Ta Saeng Boun was calling out to her in his usual friendly manner. Mother pretended to have just woken up, not knowing anything at all.

“Is there anything the matter, Ya Pho ?”

“Is Taan Maha at home ?”



“No, sir, you’ve just missed him. His highness, prince Phetsaraj sent for him and he has just gone with the guard,” Mother replied in a natural and straight forward voice.

“ When was that? People said they still saw him in the early evening, ” Ta saeng Boun asked in a seemingly angry voice.

“At about four o’clock, sir,” Mother explained innocently.

“Where did they take him ?”

“They said there were going to Ban Keun, sir.”


“Where is Bac Saly ?” Ta Saeng asked about Saly to make the interrogation more realistic.



“Oh! That boy! As soon as he finished eating he


ກັບນັກສືບກັບມາອີກ ໂດຍບໍ່ມີຕາແສງ, ປາກົດວ່າພວກເຂົາມີ  
ຄວາມສົງໄສຕໍ່ຕາແສງ ຈຶ່ງກັບຄືນມາ. ໂຊກດີ ແມ່ໃຫ້ພໍລົງ  
ໄປລີ້ນອນຢູ່ໃນພຸ່ມໄມ້ ຂ້າງລານເຂົ້າ. ເຫັນວ່າການຈັບກຸມ  
ເທື່ອນີ້ ແມ່ນເລື່ອງສໍາຄັນຮ້າຍແຮງ ແມ່ຈຶ່ງອ້ອນວອນໃຫ້ພໍ  
ຫລົບຫນີ ໂດຍຍືນຍັນວ່າ ແມ່ເອງສາມາດລ້ຽງລູກກຸ່ມ, ເພື່ອ  
ຄວາມຄັກໃຈ ແມ່ບອກພໍ່ວ່າ ຈະພາລູກໄປຢູ່ກັບພີ່ນ້ອງທີ່ທ່າ  
ງ່ອນ, ເມື່ອໃດພໍ່ປອດໄພແລ້ວ ຈຶ່ງຈະນໍາໄປຫາ. ດັ່ງນັ້ນ ໃນ  
ຂ້ອນແຈ້ງ ພໍ່ກັບອ້າຍຊາລີ ຈຶ່ງຍ່າງລັດທົ່ງ ໄປຮອດບ້ານ  
ຜາງແຫ້ງ ໃນຕອນເຊົ້າແຕ່ເດິກ. ພໍ່ໄດ້ຮັບຄວາມຊ່ອຍເຫລືອ  
ຈາກຍາພໍ່ຫົວຄູ ວັດຜາງແຫ້ງ ຊຶ່ງເວລານັ້ນ ມີອາຍຸ 100  
ກວ່າປີແລ້ວ, ລູກສິດວັດ ເອົາພໍ່ໄປນອນໄວ້ໃນປ່າຫຍ້າເລົາ  
ເພາະຢ້ານວ່າ ນອນເທິງກູຕິ ຈະບໍ່ປອດໄພ, ລີ້ຊ່ອນຢູ່ 4-5 ມື້  
ພໍ່ຈຶ່ງໃຫ້ຄົນໄທບ້ານດຽວກັນຜູ້ຫນຶ່ງ ຊື່ທ້າວສົງ ຫລື ພໍ່ອີ່ຜົງ  
ໄປສົ່ງຂ່າວໃຫ້ແມ່ຮູ້ວ່າ ປອດໄພດີ ແລະຂໍເອົາເງິນມາໃຊ້  
ສອຍຈໍານວນຫນຶ່ງ ຊຶ່ງແມ່ກໍໃຫ້ມາ. ແຕ່ຫລາຍເທື່ອເຂົ້າ ແມ່  
ຈຶ່ງມີຄວາມສົງໄສ ເພາະທັມມະດາ ພໍ່ເກືອບບໍ່ຕ້ອງໃຊ້ເງິນ  
ເລີຍ ແລະພໍ່ກໍຮູ້ວ່າ ແມ່ຕ້ອງປະຢັດເງິນໄວ້ໃຊ້ຈ່າຍໃນຄາວ  
ຈໍາເປັນ, ເມື່ອທ້າວສົງມາຂໍເງິນອີກ ເປັນເທື່ອທີ່ 6 ແມ່ກໍໃຫ້  
ດ້ວຍຄວາມລະມັດລະວັງຕົວ ຢ້ານເຂົາຄິດຫາທາງມາປຸ້ນ,  
ແມ່ສືບຖາມນໍາຄົນຖຽງໃກ້ ຈຶ່ງຮູ້ວ່າ ຄົນຜູ້ນີ້ມັກຫລິ້ນການພະ  
ນັນ ແລະເວລານັ້ນ ກໍມີວົງໄພ້ ວົງຖົ່ວ ລະບາດຢູ່ຕາມທ້ອງ






couldn't wait to go out. He might be talking to the girls in Ban Nong Buk for all I know."

"I think we had better look for Bac Saly in Ban Nong Buk. Maybe when Taan Maha comes back he will join Saly there." Ta Saeng convinced everyone to leave the hut area.



On their way out the soldiers and the Lao spies were saying that if Father was hiding in the hay stack, they would not be able to find him as the stacks were so thick and big. Some of the spies suggested that they walk on top of the hay, piercing it with their bayonets as they went. Saly and Father saw and heard everything the visitors were saying because they were there hiding in the thick, thorny bushes near the haystacks.




When the visitors were gone, Father came up to the hut to discuss the situation with Mother. He praised her for her cleverness and ability to tell a good lie. Mother told him to leave that same night but Father was worried about his family. He didn't want to leave just yet. He thought of hiding somewhere around the area. Later that night, the French soldiers and the Lao spies came back to the hut without Ya Pho Ta Saeng; apparently they suspected Ta Saeng. Fortunately, Mother had told Father to go down to hide in the bushes right next to the threshing yard. Realizing that the search for arrest was serious, Mother pleaded with

ຖິ່ນຊົນນະບົດຫລາຍແຫ່ງ. ເທື່ອສຸດທ້າຍ ແມ່ຝາກແຕ່ເສື້ອ  
 ໃຫຍ່ (ນອກ) ໄປໃຫ້ພໍ່ ແລະສັ່ງຄວາມບອກພໍ່ວ່າ ໃຫ້ຂ້າມໄປ  
 ຝັ່ງຂວາ ສ່ວນແມ່ຈະກັບໄປຢູ່ນໍ້າພີ່ນ້ອງ, ແຕ່ຄວາມຈິງ ສິ່ງ  
 ທີ່ແມ່ກັງວົນໃນເວລານັ້ນ ແມ່ນອາການເຈັບຕາຂອງລູກສາວ  
 ນ້ອຍອາຍຸເຈັດເດືອນຫລາຍກວ່າ, ແມ່ຢາກເອົາລູກໄປໂຮງ  
 ຫມໍ. ເຫັນໄດ້ວ່າ ແມ່ມີຄວາມຫວັງໃຍໃນສຸຂະພາບອະນາໄມ  
 ຂອງລູກທີ່ສຸດ ຕໍ່ມາພໍ່ຈຶ່ງເລົ່າໃຫ້ແມ່ຟັງວ່າ ໄດ້ໃຫ້ທ້າວສິງ  
 ມາຫາແມ່ພຽງແຕ່ 2 ເທື່ອເທົ່ານັ້ນ ແຕ່ຜູ້ກ່ຽວມາຮອດ 5-6  
 ເທື່ອ ແລະຕົວະເອົາເງິນໄປໄດ້ຈໍານວນຫນຶ່ງ.


ແມ່ເອົາເອື້ອຍດາລາໄປກວດຕາ ແລະໄດ້ຮັບຢາມາ  
 ປິ່ນປົວ ແລ້ວຈຶ່ງຂົນເຄື່ອງໃສ່ກຽນ ອອກໄປຢູ່ນໍ້າພີ່ນ້ອງທີ່ທ່າ  
 ງ່ອນ, ນອກຈາກເຄື່ອງໃຊ້ທັມມະດາແລ້ວ ແມ່ຍັງຕ້ອງຂົນ  
 ຍ້າຍຫີບຫວາຍ ໃສ່ປີ້ມຂອງພໍ່ຈໍານວນຫ້າຫີບໄປມ້ຽນໄວ້ບ່ອນ  
 ປອດໄພ. ນອກນີ້ ແມ່ມີລົດຖີບທີ່ພໍ່ໃຊ້ອີ່ໄປເຮັດການແຕ່ລະມື້  
 ນໍ້າຄັນຫນຶ່ງ ລາຄາ 16 ກີບ (ຕອນຂາຍໄດ້ 12 ກີບ). ຢູ່ທ່າ  
 ງ່ອນໄດ້ຫນຶ່ງເດືອນ ກໍມີຜູ້ມາບອກຂ່າວວ່າ ພໍ່ຢາກໃຫ້ແມ່  
 ຂ້າມໄປສົມທົບ ແມ່ຈຶ່ງຂາຍລົດຖີບ ເຄື່ອງຖ້ວຍຊາມ ແລະຕູ້  
 ໂຕ້ະ ຈໍານວນຫນຶ່ງໃຫ້ພີ່ນ້ອງ ສ່ວນປີ້ມຂອງພໍ່ແມ່ນຝາກໄວ້ຢູ່  
 ເຮືອນພີ່ນ້ອງ ແລ້ວແມ່ກໍພາລູກທັງສອງກັບມາຢູ່ບ້ານອູບມຸງ  
 ໂດຍພັກຢູ່ເຮືອນ ພໍ່ເຖົ້າສິງ ທີ່ເປັນນ້ອງຊາຍຂອງແມ່ເຖົ້າພັນ.  
 ການກະກຽມຂ້າມຂອງເທື່ອນີ້ ແມ່ໄດ້ເຮັດຕາມການແນະນໍາ






Father for his safety – he must escape. She insisted that she could look after the children very well. To make it easy for him to go away, she said she would go to live with her relatives in Tha Ngone and she then would join him when it was safe to do so.

At dawn on the following morning Father and Saly started walking, traveling across rice fields till they reached Ban Phang Haeng. In the early morning. They were helped by the abbot of Wat Phang Haeng, who was more than 100 years old at that time. The abbot told his students to hide Father in the tall grassy bushes.



After hiding away for four or five days Father asked one of his village friends called Thao Song (his other name was Po Ee Phong) to take a message to Mother that he was safe and he needed some money. Mother sent some with Song. However, after doing this a few times she started to be suspicious of Song's honesty. She knew that Father would not normally need so much money and Father also knew that Mother would need more money than he would, for she had to save up for emergencies.




She sent money with Song six times with care, for it occurred to her that he might be thinking she had a lot of money and decide to rob her. She asked people around about Song and found out that he was a gambler and that there were gambling houses opening up all over the place in the countryside. The last time he came and asked for money she only sent Father's coat and a message for Father to cross

ຂອງລູກນ້ອງພໍ່ ຊຶ່ງເປັນຜູ້ມາຕິດຕໍ່, ຄົນຜູ້ນີ້ ເຄີຍມາເພິ່ງພາ  
ອາໄສພໍ່ຢູ່ລະຍະຫນຶ່ງ ເວລາເຂົາມາຢູ່ວຽງຈັນໃໝ່ໆ ເຂົາ  
ເອີ້ນພໍ່ວ່າ ອາຈານ.


ດ້ວຍໄວພຽງ 21 ປີ ແລະມີລູກນ້ອຍສອງຄົນຕິດໂຕ  
ແມ່ພ້ອມທີ່ຈະຜະເຊີນຫນ້າກັບພາຍຸຊີວິດທຸກແນວ ! ມີຫນຶ່ງ  
ຈູງລູກ ແລະໂຊນເອົາລູກຜູ້ນ້ອຍ ແລະ ແລ້ວໃນຍາມບ່າຍ  
ຄ້ອຍຂອງມື້ຫນຶ່ງ ໃນເດືອນສາມ ປີ 1941 ແມ່ທໍາທໍາຍ່າງໄປ  
ຫລິ້ນຢູ່ແຄມຂອງທໍາວັດອູບມຸງ ບ່ອນຕັ້ງຫໍຜີ "ພໍ່ໃຫຍ່ປູ່" ເພື່ອ  
ລໍຖ້າເຮືອອີ່ໂມນ້ອຍທີ່ຈະພາຂ້າມຂອງ. ແມ່ນຸ່ງສິ້ນຜົນເກົ່າໄວ້  
ນອກ ສ່ວນທາງໃນ ແມ່ນຸ່ງສິ້ນຫມີຕໍ່ຕີນຂົດໄຫມຄໍາຜົນອ່າວ  
ໃໝ່, ຫຍິບຖົງຜ້າຍາວຄໍາຄືບ ເອົາເງິນກີບຫົວຫນາມ ໃສ່ຈົນ  
ແຫນ້ນ ຫ້ອຍໃສ່ຫົວສິ້ນ ໃຫ້ລູກນຶ່ງເຕັງໄວ້. ສາມແມ່ລູກຍ່າງ  
ໄປຕາມຄັນຄູ ເພື່ອໄປໄຫວ້ຄອບລາ "ພໍ່ໃຫຍ່ປູ່" ຕາມຮີດຄອງ  
ແລະຂໍຄວາມຄຸ້ມຄອງ. ຜູ້ຕິດຕາມໄປສິ່ງແມ່ ແມ່ນແມ່ເຖົ້າ  
ທວດ ອາຍຸ 60 ກວ່າ ຊຶ່ງຍັງແຂງແຮງດີ ເພິ່ນຖືຫີບຫວາຍ  
ນ້ອຍໃຫ້ແມ່ ແລະມີຫມາກຂາມຫວານຖົງຫນຶ່ງຝາກໃຫ້ພໍ່  
ລະຍະທີ່ລໍຖ້າຄົນໄປຊອກເຮືອ ແມ່ພາລູກຂຶ້ນໄປນຶ່ງພັກເຊົາຢູ່  
ເຮືອນຫລັງຫນຶ່ງ (ເຮືອນນາງແຫງນ) ຢູ່ຕິດກັບຫໍຜີພໍ່ໃຫຍ່ປູ່,  
ປະຕູເຮືອນໄຂແງ້ມຢູ່ ແຕ່ເຈົ້າຂອງເຮືອນບໍ່ຢູ່ ອອກໄປນອນ  
ຖຽງເຝົ້າລານເຂົ້າ, ແມ່ກັບແມ່ເຖົ້າທວດ ພາກັນຂຶ້ນໄປນຶ່ງ






the Mekong river to the other side. As for her, she would go to her relatives.

Later on, when the family was together again, Father told Mother that he only sent Thao Song twice. The gambler had come five or six times, had lied to Mother, and had taken money from her.




What really worried Mother most at the time were Dara's sore eyes. After seeing a doctor and getting some medicine for Dara's eyes, Mother put all her household belongings onto an oxcart, and went to Tha Ngone to stay with her relatives. Among the household belongings were Father's books. She packed them in five cane suitcases and she also had a bicycle which Father used to go to work every day. They had bought it for sixteen kip. After she had been living in Tha Ngone, Father sent a message for her to join him. She then sold the bike for twelve kip and the dishes and plates, and some tables and cupboards to her relatives. She left Father's books safely with a relative and moved back to live in Ban OupMong, at uncle Sing's house (Grandmother's young brother). The preparation for her escape closely followed Father's instructions which he had sent with a friend of his, whom he had once helped to settle in Vientiane. This man called Father "Ajarn" (teacher).




Mother was only twenty - one years old and already had two children. She was ready to face whatever difficulties life had in store for her. Then late one afternoon

ເຊົາຫລີກຕາຄົນ ແລະໂສກັນວ່າ ຜູ້ໄປເອົາເຮືອໄປດົນໄພດ. ບໍ່  
 ຫັນທີ່ຈະໄດ້ລົງຈາກເຮືອນ ນັກສືບລາວຊຶ່ງເປັນໄທບ້ານຂຸນຕາ  
 ກໍຈູງລົດຖີບ ຍ່າງມາຕາມທາງຄູ ເບັດຫນ້າມາໃສ່ເຮືອນທີ່ແມ່  
 ນັ່ງພັກເຊົາຢູ່ ແລະບອກວ່າ ຂໍຈັບໄປໃສ່ຄູກ ເພາະຈະໂຕນ  
 ຫນີ. ແມ່ຕໍ່ສູ້ ຖຽງຄວາມ ແລະປະຕິເສດວ່າ ບໍ່ກະວ່າຈະຂ້າມ  
 ຂອງ ພຽງແຕ່ມາຍ່າງຫລິ້ນຊຶ່ງ, ແຕ່ນັກສືບຈັບເອົາຫີບໄວ້  
 ແລະບອກວ່ານີ້ແມ່ນຫລັກຖານ ຍັງຍືນວ່າ ແມ່ຈະຂ້າມຂອງ  
 ໄປຝັ່ງຂວາ. ນັກສືບໃຊ້ອໍານາດບັງຄັບເອົາແມ່ ແລະລູກນ້ອຍ  
 ທັງສອງໄປພ້ອມ ແຕ່ຍ້ອນວ່າເວລານັ້ນຄ້ອຍຄ່າແລ້ວ... ເຂົາ  
 ຈຶ່ງເອົາແມ່ກັບລູກໄປຝາກນອນຢູ່ທີ່ ເຮືອນທ່ານກົມມິແຊ (ຫົວ  
 ຫນ້າຕໍາຫລວດສະໄຫມຝຣັ່ງ) ຄູ່ມນ້ຳພຸ ລໍຖ້າມື້ເຊົ້າ. ດ້ວຍ  
 ຄວາມເປັນຫວ່າງເປັນໃຍຫລານ ແລະເຫລນ ແມ່ເຖົ້າທວດໄດ້  
 ຂໍໄປນອນເປັນຫມູ່ແມ່. ຄົນທັງຫມົດ ນໍາຫນ້າໂດຍທ່ານນັກ  
 ສືບລາວ ທີ່ຍຶດເອົາຫີບແມ່ໄປໃສ່ກັນລົດຖີບໄວ້ເປັນຫລັກຖານ  
 ພະຍານ,ແມ່ເຖົ້າທວດ, ແມ່ກັບລູກສອງຄົນທັງອຸ່ມທັງຈູງກັນ  
 ຈຶ່ງຍ່າງຜ່ານບ້ານອອກມາ ຖ້າມກາງຄວາມມືດມືດ ຂອງ  
 ຍາມຄ້ອຍຄ່າ ແລະບັນຍາກາດອັນວັງເວງງຽບເສົ້າ. ພາບ  
 ແມ່ຍິງເຖົ້າໆ ກັບຫລານສາວ ແລະເຫລນນ້ອຍຍ່າງຕ້ອຍໆ  
 ນໍາຫລັງ ທ່ານນັກສືບລາວ ລູກນ້ອງຝຣັ່ງ ທີ່ຈູງລົດຖີບໃສ່ຫີບ  
 ແມ່ ຖ້າມກາງແສງຕາຂອງພໍ່ແມ່ພີ່ນ້ອງປະຊາຊົນ ບ້ານອູບ  
 ມຸງໃນມື້ນັ້ນ ຍັງຄົງຕິດຕາ ແລະຢູ່ໃນຄວາມຈິຈໍາຂອງຫລາຍ






in March 1941, with one hand holding her son's hand, the baby tied on to her waist, just as if she were going for a walk along the river bank by Wat OupMong, she set off. The three were approaching the small spirit house<sup>3</sup> situated on the bank of the river. Mother would wait there for a canoe to take her across the Mekong River. She was wearing an old sin (skirt) on the outside but under that was a relatively new, gold, tie-dyed skirt. She had made a small bag, about twenty centimeters long, had stuffed it with her silver coins, then sewn it inside the waist of her skirt. Dara, the baby was sitting on her waist.



The three of them, Mother and children, were walking along the earthen dike. She was thinking of the village protector spirit, asking him to ward off danger from her and the children. Great-grandmother who was at the time sixty years old, was walking behind them to see them off. Great-grandmother was still very healthy and strong. She was carrying Mother's small cane suitcase and a bag of sweet tamarind fruit for Father. While they waited for the man with the canoe, Mother took the children to rest in a house. The door of the house was not closed but was right next to the spirit house. The owners were away, working in their rice field. All four, Mother, Great-grandmother, Dara and Khit went in thinking they would avoid being seen. They were worried that the boatman was taking a long time. They had hardly thought this, when, just as they were stepping out of the house, a Lao spy who was a native of



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<sup>3</sup> The belief was that the spirit looked after the people in the village and protected them from the danger of drowning.




ຄົນ ຈົນເທົ່າເຖິງປັດຈຸບັນ. ບໍ່ພໍເທົ່າໃດ ຂ່າວນີ້ກໍຮູ້ກັນໄປທົ່ວ  
 ບ້ານ. ຄົນຜູ້ມາຕິດຕໍ່ຈະເອົາແມ່ຂ້າມ ກໍຖືກຜີ້ນ້ອງຂອງແມ່  
 ຮ້າຍດ່າໃຫ້ ຈິ່ງຫລົບຫນີໄປ. ຕື່ນເຊົ້າມາ ແມ່ກໍຖືກເຈົ້າຫນ້າທີ່  
 ສືບປາກຄໍາ ກ່ອນຈະໄປຂຶ້ນສານ, ເຖິງຈະຂຶ້ນສານ ແມ່ກໍບໍ່  
 ຄິດເກງກົວ ເພາະຄິດວ່າ ຕົນເອງບໍ່ໄດ້ກະທໍາຜິດຄິດຮ້າຍອັນ  
 ໃດ. ນີ້ເປັນຫນ້າສົນໃຈ ແມ່ມີຄວາມຄິດໃຫ້ເຈົ້າຫນ້າທີ່ຟ້ອງ  
 ຂຶ້ນສານ ໄດ້ແນວໃດທັງໆທີ່ເປັນຄົນບໍ່ມີການສຶກສາເລີຍ. ແມ່  
 ເຄີຍມີປະສົບການກ່ຽວກັບການຟ້ອງຮ້ອງມາຄັ້ງຫນຶ່ງ ເມື່ອ  
 ແມ່ຢູ່ອຸດອນ ເພື່ອຢ່າຮ້າງກັບຜົວຄົນທີ 1 ຊຶ່ງເປັນຮອດອາ  
 ຈານສອນຢູ່ ວິທະຍາໄລພະລະສິກສາ. ເທື່ອນັ້ນແມ່ຖືກຜົວ  
 ບອກວ່າ ໃຫ້ຟ້ອງສານເອົາ ຖ້າຢາກຮ້າງກັບຜົວ ພຽງເພື່ອໃຫ້  
 ໄດ້ກັບມາວຽງຈັນ ຢາມຄອບຄົວແມ່ເຖົ້າ. ແມ່ເລົ່າວ່າສາເຫດ  
 ຕົ້ນຕໍກໍແມ່ນ ຍ້ອນຜົວຄົນນີ້ (ພໍ່ອ້າຍຄິດ) ຫົງຫວງຫລາຍ.  
 ເມື່ອແຕ່ງດອງແລ້ວ ເຂົາທ້າມອອກນອກເຮືອນຜູ້ດຽວ. ເວລາ  
 ໄປຕະຫລາດ ແມ່ຕ້ອງຍ່າງອອກກ່ອນ ເພາະຜົວເພິ່ນຕ້ອງ  
 ການເບິ່ງວ່າ ແມ່ບໍ່ງວາກຊ້າຍງວາກຂວາ ເບິ່ງຜູ້ອື່ນ ແລະ  
 ຍັງມີເລື່ອງບໍ່ສະບາຍໃຈອື່ນໆອີກ ຊຶ່ງລ້ວນແຕ່ແມ່ນຍ້ອນ  
 ຄວາມຫົງຫວງ. ໃນທີ່ສຸດ, ຄັ້ງຫນຶ່ງເມື່ອລູກຊາຍ ອາຍຸໄດ້ 6  
 ເດືອນປາຍແລ້ວ ແມ່ຂໍຜົວມາຢາມແມ່ເຖົ້າທີ່ວຽງຈັນ, ສ່ວນ  
 ຜູ້ຜົວເວົ້າໃນທໍານອງທ້າທາຍວ່າ "ຖ້າຢາກໄປວຽງຈັນຫລາຍ  
 ໃຫ້ຮ້າງກັນກ່ອນ" ແມ່ຖືເອົາຄໍາທ້າຂອງຜົວຟ້ອງຢ່າ ໂດຍບໍ່






Ban KhounTa was walking with his bike, coming directly towards the house. He told them that he would have to arrest them and take them to prison because he believed they were trying to escape. Mother was fighting, arguing strongly and denying the accusation. She was only taking a walk, she said, but the spy confiscated her suitcase and put it on his bike to use as evidence. He ordered Mother and the children to go with him. However, as it was getting dark, he decided to put them up at the French Commissioner's house in Nam Phu village for the night. Great-grandma was so worried she stayed with Mother. So the five of them walked in the twilight across the village in an atmosphere of stillness. No one spoke. The villagers looked on. This scene is still vivid in the memory of many people, even today.





Soon after, the bad news spread throughout the village. The man who was supposed to take mother across the river got told off by Mother's relatives, and never came back. The following morning Mother was interrogated before being taken to court. Mother was not afraid of the court because she had done nothing wrong. It was interesting that Mother, a girl who had never had any formal schooling, had ideas for the court clerk. She had had experience in a court case before when she was divorcing her ex-husband in Udon. Her ex-husband had been a teacher at a college. At that time, he had told her that if she wanted a divorce she would have to file the court-case herself.




ເອີ້ນຄ່າສິນໄຫມ ຂໍແຕ່ຄ່າລ້ຽງລູກປະຈຳເດືອນ ດ້ວຍການ  
ຊ່ອຍເຫລືອຂອງພີ່ນ້ອງ ແມ່ຟ້ອງຢ່າຜົວ ທີ່ເປັນອາຈານສອນ  
ເມື່ອຕົນເອງມີອາຍຸພຽງ 17 ປີ, ແມ່ບໍ່ຢ້ານຄຳວ່າເປັນ "ແມ່  
ຮ້າງເລີຍ".

ຈາກບົດຮຽນອັນນີ້ ແມ່ຈຶ່ງບໍ່ຫວາດຫວັນເຈົ້າຫນ້າທີ່  
ຝຣັ່ງຟ້ອງຂຶ້ນສານ ແທນທີ່ຈະເອົາໄປຂັງຄຸກຂີ້ໄກ່ໂລດເພາະ  
ຊາວບ້ານອື່ນໆ ທີ່ຫຸ່ມມາຟັງເຫດການ ຕ່າງກໍຍັງຢືນຄືກັນ.  
ໃນເມື່ອບໍ່ມີກົດລະບຽບ ຫ້າມບໍ່ໃຫ້ມາກາຍໃກ້ຝັ່ງຂອງ ໃຜໆກໍ  
ສາມາດມາໄດ້. ເຫດການຕອນນີ້ ແມ່ວ່າ ບາງເທື່ອອາດມີສາ  
ເຫດ ຈາກເລື່ອງສ່ວນຕົວເລັກນ້ອຍ ຄືຜູ້ທີ່ມາຕິດຕໍ່ເອົາແມ່  
ຂ້າມນີ້ ອາດຢາກໄດ້ສິນຈ້າງຮາງວັນ ຈຶ່ງໄປຟ້ອງນັກສືບ  
ຝຣັ່ງ.ຢູ່ທີ່ສານ ຊຶ່ງເວລານັ້ນ ຕັ້ງຢູ່ຕຶກຕໍ່າໃນບໍລິເວນທີ່ເປັນ  
ໂຮງພິມສຶກສາດຽວນີ້ ແມ່ອຸ່ມລູກສາວ ແລະຈູງແຂນລູກ  
ຊາຍອາຍຸ 6 ປີໄປນຳ, ການພິຈາລະນາຄະດີບໍ່ກິນເວລາດົນ  
ເພາະຫົບໃສ່ເຄື່ອງນຸ່ງທັງຂອງແມ່ ແລະລູກ ເປັນຫລັກຖານ  
ທີ່ປະຕິເສດບໍ່ໄດ້ ແມ່ຍອມຮັບວ່າຈະຂ້າມໄປຫາຜົວ ແລະບໍ່  
ເຫັນວ່າມັນຜິດຕໍ່ກົດລະບຽບບ້ານເມືອງຂີ້ໃດ, ສານຕັດສິນໃຫ້  
ແມ່ໄປຢູ່ຄຸກຂີ້ໄກ່ ພ້ອມກັບລູກນ້ອຍທັງສອງ. ພໍດີຂະນະນັ້ນ  
ທ່ານຫມໍຝຣັ່ງ ທີ່ຮູ້ຈັກແມ່ຕອນພໍ່ໄປນອນໂຮງຫມໍ ຫວ່າງສີ່  
ຫ້າເດືອນກ່ອນນັ້ນ ມາໄດ້ຍິນ ເພິ່ນຈຶ່ງເຂົ້າມາສັຖາມ, ເມື່ອຮູ້  
ເລື່ອງກໍເວົ້າຂຶ້ນວ່າ: ເປັນຫມໍມະດາທີ່ ເມຽຢາກໄປຫາຜົວ,





Mother explained that this husband had been very jealous - so jealous that after their wedding he would not let her go out of the house alone. When they went shopping he would walk behind her so that he would see if she looked left or right at other people. There were other episodes that made her very unhappy and upset, all of which stemmed from his bizarre jealousy. Finally when once she wanted to visit her Mother (Grandma) in Vientiane because she missed her very much, her ex - husband replied, implying that they would have to be divorced first if she wished to go to Vientiane so badly. Mother took the reply seriously and wanted a divorce without asking for any dowry repayment, except for monthly child maintenance. With the support of her relatives, she succeeded in divorcing her well-educated ex-husband. She was not afraid of being a “divorcee” (as all Lao girls normally would be) even though she was only seventeen years old, with a six-month-old son. This experience had made her very confident and brave and she had no fear of speaking in court.




The courthouse was situated in what is today the Printing Shop of the Ministry of Education in Vientiane. Mother entered carrying her baby girl and holding her son's hand. Due to the public support for her case, she was able to argue with the court that there was no law against people walking along the river bank. What mother

ເພິ່ນເລີຍສະເໜີໃຫ້ເອົາແມ່ໄປຝາກຂັງ ຢູ່ໂຮງຫມໍ(ມະໂຫສິດ) ໂດຍໃຫ້ທະຫານຍາມໄປເຝົ້າຮັກສາ. ແມ່ເລົ່າວ່າ ຍາພໍທອງໄລ່ເປັນນາຍພາສາແປໃຫ້ແມ່ຟັງວ່າ ທ່ານຫມໍຝຣັ່ງ ດູຕິນແມ່ ແລະເຫັນວ່າແມ່ເປັນຜູ້ກະຕັນຍູຮູ້ຄຸນ ມີຄວາມຊື່ສັດຕໍ່ຜົວ ເພິ່ນວ່າ: ນາງນີ້ເປັນຄົນດີ ລາວຄິດຮອດຜົວ ລາວກໍຕ້ອງຢາກໄປຫາ, ລາວຮັກຜົວຮັກລູກ, ຂ້ອຍເຫັນລາວມາສິ່ງເຂົ້າຜົວຢູ່ໂຮງຫມໍເກືອບເດືອນ ອຸ່ມລູກມານໍາ, ລູກລາວກໍຫນ້າຮັກ, ລາວເປັນລູກຝຣັ່ງຄືຂ້ອຍ, ຂ້ອຍຢາກຊ່ອຍ, ແມ່ຍິງແບບນີ້ຫາຍາກ.


ເປັນອັນວ່າ ແມ່ກັບອ້າຍຄິດ ແລະ ເອື້ອຍດາລາ ໄດ້ເຂົ້າໄປກິນນອນພັກຜ່ອນ ຢູ່ໂຮງຫມໍ ມະໂຫສິດ ໃນຖານະຜູ້ຖືກກັກຂັງບໍລິເວນເປັນເວລາ 1 ເດືອນ ກັບ 18 ມື້. ເກືອບທຸກມື້ ທ່ານຫມໍຝຣັ່ງເອົາສະບູ ແລະເງິນໃຫ້ແມ່ ບອກວ່າ ເອົາໄວ້ຊື້ເຂົ້າຫນົມໃຫ້ລູກກິນ ບາງມື້ໃຫ້ຫ້າປີ້ ບາງມື້ໃຫ້ຮອດສິບປີ້, ແມ່ທ້ອນເງິນໄດ້ຫລາຍກີບ ແລະສະບູຫລາຍກ້ອນ.

ເມື່ອອອກຈາກຄຸກໂຮງຫມໍ ແມ່ກໍຈັດແຈງແຕກເອົາເປັນເງິນກີບຫົວຫນາມໄວ້. ເວລານັ້ນກົງກັບລະຍະກຸດສົງການພໍດີ. ພໍຕູ້ວັນທອງ ຄຸ້ມເໜືອຕະຫລາດກົກໄພ ໃຫ້ລູກສາວມາບອກແມ່ວ່າ ໃຫ້ກຽມໂຕຂ້າມໃນມື້ວັນສັງຂານລ່ວງນັ້ນໂລດເພິ່ນມີຜູ້ພາຂ້າມແລ້ວ ບໍ່ຕ້ອງບອກໃຜຮູ້ນໍາ. ເມື່ອຮອດມື້ນັດຫມາຍ, ຕອນບ່າຍ ແມ່ນຸ່ງສິ້ນຜົນເກົ່າ ແຕ່ທາງໃນແມ່ນສິນ




suspected was that the boatman had wanted more money for taking her and the children across and had betrayed her to the French authorities for personal gain.

The court proceedings didn't take very long as Mother's suitcase and her children were irrefutable evidence of her attempt to escape from Laos. Mother admitted that she was going to join her husband and said that she saw nothing unlawful about that. The court's verdict was that she be put in prison together with her two children.




At that time there was a French medical doctor who had treated Dara's sore eyes a few months before. He heard about the case and came to enquire. His comment to the court was that it was a normal thing for a wife to want to see her husband. He suggested that she be put under house arrest in Mahosot hospital, with police guarding her. Mother was told by Ya Pho Thonglay who was interpreting, that the French doctor took pity on her and the children. He thought that she was a good woman, a grateful and honest person faithful to her husband. "This is a good woman. She misses her husband and of course she wants to see him. She loves her husband and her children. I used to see her bringing food to her husband in the hospital every day. She brought her children too. The children are lovely. She is French like me so I want to help her. It's hard to find a woman like her," the French doctor told the interpreter.




ຫມີບໍ່ລ່ວງ ຜົນໃຫມ່ງາມທີ່ສຸດ ຍັງບໍ່ທັນຕໍ່ຕົງ, ຫ້ອຍຖົງເງິນ  
 ກີບເກືອບຮອບແອວ ແລ້ວອຸ່ມເອົາເອ້ອຍດາລາ ຊຶ່ງຕອນນັ້ນ  
 ອາຍຸໄດ້ແປດເດືອນປາຍ ແລະຈູງອ້າຍຄິດໄປທ່ຽວຫລິ້ນ ທ່າ  
 ທ່າວ່າໄປເບິ່ງຄົນຫລິ້ນໄພ້ ຫລິ້ນຖ້ວຍູ່ເດີນໂນນຕານ ຄຸ້ມ  
 ເຫນືອວັດໄຕນ້ອຍ ບ່ອນເພິ່ນຕັ້ງວົງໄພ້ວົງຖ້ວ ແລະຂາຍຂອງ  
 ກິນ, ແມ່ຊື້ໄກ່ຕົ້ມ ຂອງປ້າວັນທອງ (ແມ່ເອີ້ນເພິ່ນວ່າເອ້ອຍ)  
 ແລະເວົ້າກັນອຸ່ມອິ່ມ ກ່ຽວກັບເວລານັດຫມາຍ. ຕາມຫ້ມມະ  
 ດາ ປ້າວັນທອງເອງ ບໍ່ເຄີຍເຮັດຂອງຂາຍຈັກເທື່ອ ແຕ່ເພື່ອ  
 ມາສິ່ງຊອມເບິ່ງສະພາບການ ປ້າຈິ່ງເຮັດຕົ້ມໄກ່ຂາຍ ເປີດ  
 ໂອກາດໃຫ້ແມ່ ໄດ້ເວົ້າລົມໃກ້ຊິດ. ພໍມືດຊຸ່ມລ້າວຫລຽວເບິ່ງ  
 ຫນ້າຄົນ ບໍ່ຈື່ກັນແລ້ວ ປ້າວັນທອງ ກໍພາສາມແມ່ລູກໄປ  
 ເຮືອນ ຢູ່ແຄມຂອງ ພໍແຕ່ກ້າວຂາຫວິດຂັ້ນໄດ ກໍເຫັນແສງໄຟ  
 ຮຸ່ງອິ່ງຕິ່ງ ແລະມີພາເຂົ້າແຕ່ງໄວ້ຕ້ອນຮັບ ເຮັດໃຫ້ແມ່ຕື່ນ  
 ຕັນໃຈຈົນປາກບໍ່ອອກ. ພໍຕູ້ວັນທອງ ບອກໃຫ້ແມ່ພາລູກກິນ  
 ເຂົ້າ ແຕ່ແມ່ກິນຫຍັງບໍ່ລົງ. ປັງເອີນເກີດຟ້າລົມພາຍຸພັດແຮງ  
 ຄືກັບວ່າຈະມີຝົນຕົກຮ່າໃຫຍ່ ເຮັດໃຫ້ແມ່ຕໍ່າຄ້ອຍນ້ອຍໃຈ ຈົນ  
 ສະອິ້ນໄຫ້ວ່າ:

- ຮວ້າຍ ມັນມີກຳມິເວນຕິບໍ ພໍລຸງເອີຍ ຄາດຈະບໍ່ໄດ້  
 ເຫັນຫນ້າກັນອີກແລ້ວຕິບໍ... ເຫມີດບຸນວາສະຫນາຈາກກັນ  
 ແລ້ວລະຕິ ຊາດນີ້ຄືຊິບໍ່ໄດ້ໄປແລ້ວລະ ! ແຕ່ພໍຕູ້ວັນທອງຊ້າ  
 ເວົ້າວ່າ :






Mother, son and daughter were under house arrest for one month and eighteen days in Mahosot hospital. Almost every day the French doctor brought her some soap and gave her money for her children's food. Some days he gave her five bis (ten bis is one kip), others he gave ten bis.




Mother saved many kip and many cakes of soap! and after her "imprisonment", mother changed the bis coins into (real silver) kip coins. She was preparing for second escape attempt across the river. It coincided with the Lao New Year, in April. A very good friend of the family by the name of Pho Tu Vanthong, who lived in the northern village of Talat Kok Pho ( Kok Pho market ), told his daughter to tell Mother to get ready to cross the river on New Year's Day. He had arranged for someone to help her, but she must not tell anyone.




The day arrived. Once again Mother wore an old sin (skirt) on the outside, but under was a brand new sin which had not even been sewed up. She put the money bag around her waist as before and carried Dara who was by this time thirteen months old. She was holding her son's hand. They were enjoying the water festival, watching people playing cards and gambling along the area north of Wattay Noi pagoda. Mother bought boiled chicken from Pho Tu Vanthong's daughter, Pa Vanthong. They whispered about the escape time. Normally Pa Vanthong never made anything to sell at the festival - but that day she was selling

- ຮວ້າຍ ຢ່າເວົ້າຈັ່ງຊັ້ນລູກ, ລຸງຊິວິງວອນ ສັກຂະເທ  
ວະດາເພິ່ນຊ່ອຍ, ຖ້າເບິ່ງອີກກ່ອນ, ເບິ່ງລົມນີ້ ຊິລົມດົນປານ  
ໃດ, ພໍເພິ່ນວ່າແລ້ວບໍ່ດົນ ລົມຝົນນັ້ນກໍເຊົາໄປແທ້. ຝົນທີ່ທຳ  
ທ່າວ່າຈະຕົກຍືດເຍື້ອ ກັບຮ້ວຍເມັດ ລົມອ່ອນແຮງລົງໃນທັນທີ  
ທັນໃດ, ສາຍຂອງພໍ່ຕູ້ວັນທອງມາບອກວ່າ ຄົນມາຮັບແລ້ວ  
ລໍຖ້າຢູ່ຕາຝັ່ງແລ້ວ ປາກົດວ່າ ຍ້ອນເກີດຟ້າລົມນັ້ນເອງ ພວກ  
ທະຫານຍາມຢູ່ຄ້າຍຕາມແຄມຝັ່ງ ພາກັນແລ່ນໄປຫລົບຝົນຢູ່  
ເທິງຄ້າຍໃຫຍ່ ແລ້ວບໍ່ກັບລົງມາອີກ ນັບວ່າເປັນໂອກາດດີ  
ແທ້ໆ ພໍ່ຕູ້ວັນທອງບອກວ່າ "ໄປໄດ້ແລ້ວລູກ !" ພໍ່ແຕ່ແມ່ກັບ  
ອ້າຍຄິດຢ່າງອອກຫວິດເຮືອນ ກໍມີຄົນເຕັຽຂາລີບ ແຕ່ແຂນ  
ແຂງແຮງ ຊ່ອຍຈອງເອົາອ້າຍຄິດລົງທ່າ ໂດຍຈອງຮາວໄມ້  
ໄຜ່ໄວ້, ແມ່ເອງ ກໍມັດເອື້ອຍດາລາໃສ່ແອວ ໄຕ່ຕາມຂັ້ນໄດທີ່  
ຊັ້ນກິ່ງດິ່ງ ລົງທ່ານ້າຂອງ ທ່າມກາງຄວາມມືດມືດຕອນ  
ຫລັງພາຍຸ. ຄົນມາກັບຜູ້ຊາຍພິການຂາລີບສອງຄົນທີ່ມາຮັບ  
ເອົາແມ່ຂ້າມຟາກ ຊື່ວ່າອ້າຍຫມິ່ນ ກັບອ້າຍແສນ, ເປັນໄທ  
ບ້ານສີຊຽງໃຫມ່ ມີອາຊີບເອົາເຄື່ອງຂ້າມຂອງ ໂດຍສະເພາະ  
ທ່າບ່ອນນີ້ຢູ່ອ່າວລັບຕາ ຮູ້ສະເພາະແຕ່ຜູ້ປະກອບທຸລະກິດລັບ  
ຫລີນັກເລງເອົາຂອງຂ້າມຟາກ ເທົ່ານັ້ນ. ເຮືອນ້ອຍທີ່ມີຄົນ  
ພາຍທາງຫົວຄົນຫນຶ່ງ ຂັດທ້າຍຄົນຫນຶ່ງ ລອຍລີ່ວໆຂ້າມ  
ຂອງໄປບິດດຽວກໍຕຳຕະຝັ່ງຊາຍຫາດ ຊື່ບ້ານສີຊຽງໃຫມ່. ຢູ່  
ຊາຍຫາດນີ້ ພໍ່ ແລະຫມູ່ຄູ່ ມາຄອງຖ້າຮັບຢູ່ຕັ້ງແຕ່ເວັນ ພໍ່






boiled chicken-just to keep an eye on what was going on and to inform Mother about the time to go. When twilight came and it was too dark to recognize faces, Pa Vanthong took Mother and the two children to her house. The whole room was lit up and there was food on the table. Mother was so overwhelmed by the kindness that she was speechless. Pho Tu Vanthong invited her and the children to eat dinner but Mother couldn't eat anything.



It was so windy and stormy that Mother felt hopeless about her chances of crossing the river that night. She was crying quietly and said: "We are so unlucky! I think fate has it that we won't meet again in this life". but Pho Tu Vanthong contradicted her and said: "Don't say that, my dear. I'll plead with Heaven to help. Just wait a bit longer - look at the wind - how long will it last ?".

Soon after he said that the wind dropped suddenly and the rain disappeared. A message came to tell her that guards on the river bank had run away to their barracks to escape the storm and they had not returned to the river. This was the best chance for Mother. Pho Tu Vanthong hurried them off: "Go now, children."




As soon they walked out of the house they met a handicapped man who had small legs, but very strong arms. The man carried Khit down the steep river bank, holding

ແຕ່ຮູ້ວ່າແມ່ນເຮືອນ້ອຍ ທີ່ພາແມ່ຂ້າມມາຮອດ ສຽງຮ້ອງ  
 ຕ້ອນຮັບ ກໍຕັ້ງແຊວໆຂຶ້ນວ່າ: "ມາແລ້ວ, ນາງມະທີ ນໍາຫາພະ  
 ເຫວດມາແລ້ວ!" ພໍແລ່ນມາຮັບ ແລະອຸ້ມເອົາເອື້ອຍດາລາ  
 ຈາກແມ່, ຈາກນັ້ນ ກໍພາກັນເດີນທາງເຂົ້າໄປຫນອງຄາຍ  
 ດ້ວຍຄວາມດີໃຈ ທີ່ລູກເມຽລອດພັນອັນຕະລາຍ, ແລ້ວພໍ່ ແລະ  
 ແມ່ກໍໄດ້ມາຢູ່ຮ່ວມທຸກນໍາກັນ ໃນຜືນແຜ່ນດິນປະເທດອື່ນ.

ເມື່ອເຫດການ ລະຫວ່າງສອງຝັ່ງຂອງ ທະວີຄວາມ  
 ຮ້າຍແຮງຂຶ້ນ ພໍ່ໄດ້ພາຄອບຄົວຍ້າຍເຂົ້າໄປຢູ່ກຸງເທບ ໂດຍ  
 ອາໄສຫມູ່ຄູ່ ແລະ ຄູບາອາຈານ ຢູ່ວັດທີ່ພໍ່ເຄີຍບວດຮຽນຢູ່ ໃຫ້  
 ການຊ່ອຍເຫລືອ, ພໍ່ໄດ້ເຂົ້າເຮັດວຽກໃນນາມເຈົ້າຫນ້າທີ່ຫໍສະ  
 ຫມຸດແຫ່ງຊາດ (ໄທ), ມີເງິນເດືອນ ແລະແມ່ກໍໄດ້ຊື່ວ່າເປັນ  
 "ຄຸນນາຍ" ຢູ່ລະຍະຫນຶ່ງ. ແມ່ໄດ້ຮຽນຮູ້ຊີວິດໃຫມ່ຂອງຊາວ  
 ກຸງເທບສະໄຫມ ຊຸມປີ 1940 ຊຶ່ງເປັນລະຍະປະຕິວັດ ວັດທະ  
 ນະທັມ ຂອງນາຍົກຜະເດັດການໄທ ຈອມພົນແປກພິບູນສິງ  
 ຄາມ ຄືມີການຫ້າມນຸ່ງສິ້ນ, ການຄ້ຽວຫມາກ ແລະ ປະເພນີ  
 ດັ້ງເດີມອື່ນໆ ຂອງຊາວສະຫຍາມເອງອີກຫລາຍຢ່າງ. ແມ່  
 ໄດ້ຮຽນຕັດຫຍິບເຄື່ອງນຸ່ງນໍາຄົນບ້ານໃກ້ ຮຽນນຸ່ງສິ້ນສະເກີດ,  
 ໃສ່ຫມວກ ແລະໃສ່ຖົງຕີນຄືແມ່ຍິງຢຸຣົບ ແລະເວົ້າຖາມສະ  
 ບາຍດີ ທັງເຊົ້າແລະແລງ ກັບຄືນໃນເຮືອນຕົນເອງ ຕາມນະ  
 ໂຍບາຍທັນສະໄຫມຂອງລັດຖະບານ. ຊີວິດຂອງແມ່ ໃນລະຍະ






on to the bamboo rail. Mother tied Dara to her waist and walked down the steep steps on the river bank towards the boat. The night was pitch dark after the storm. The two men, Ai Meune and Ai Sene, who had come to take Mother across the river were from Ban Sichiangmai. Their job was to get people across the river to escape from Laos and also to smuggle goods. The landing from which they operated was hidden away. Only people dealing in illegal business would know about it. The canoe had one man in the bow, the other at the stern. It was soon speeding across the Mekong and in no time it reached the other side of the river and landed on the sandy embankment of Ban Sichiangmai. On the shore, Father and his friends had been standing waiting since noon to welcome the refugees. As soon as they saw the small canoe touch the bank they shouted with joy "Here she is, Nang Mathi following Phrawet" (meaning the faithful wife following her good husband). Father ran to take Dara from Mother. After that, the family traveled to Nong Khai. Father was ecstatic that everyone was safe. The family would start their new life in a foreign land.

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The political situation between the French and the Thai on both sides of the Mekong river worsened. Father moved his family to live in Bangkok with support from friends and Father's former teacher who had ordained


ນີ້ ຖືວ່າສະດວກສົມຄວນ ຊຶ່ງອາດເປັນຮາງວັນແຫ່ງ ຊີວິດ ຂອງແມ່ ຫລັງຈາກທີ່ຕ້ອງທຸກທໍລະມານມາແລ້ວ. ຈົນຮອດປີ 1948 ພໍ່ຈຶ່ງພາຄອບຄົວຕ່າວຄືນມາວຽງຈັນ.

ແຕ່ຄວາມລໍາບາກ ຄວາມທຸກທໍລະມານ ຄວາມອົດ ທົນຂອງແມ່ ທີ່ຜ່ານພັນມານີ້ ເປັນພຽງສ້ຽວຫນຶ່ງເທົ່ານັ້ນ ເພາະເຫດການບ້ານເມືອງ ຍັງຄົງຍຶດເຍື້ອຫຍຸ້ງຍາກຕໍ່ມາອີກ ດົນ ແລະສະມາຊິກໃນເຮືອນກໍຫລາຍຂຶ້ນ ສ່ວນພໍ່ໄດ້ຂຽນຕໍາລາ ພາສາວັນນະຄະດີ ໄວ້ເປັນມໍລະດົກ ແກ່ຊົນຊາດລາວຫລາຍ ເລື້ອງຫລາຍຫົວ, ຄວາມສໍາເລັດໃນການຂຽນຫນຶ່ງສີຂອງພໍ່ ສ່ວນຫນຶ່ງແມ່ນຍ້ອນແຮງກະຕຸ້ນ ກໍຄືກໍາລັງໃຈຈາກແມ່ ໂດຍ ສະເພາະການແຕ່ງກາບກອນ ສໍາລັບອ່ານ ແລະລໍາ. ເຖິງວ່າ ແມ່ອ່ານບໍ່ໄດ້ ຂຽນບໍ່ເປັນ ແຕ່ແມ່ກໍມີຄວາມຈື່ຈໍາເປັນເລີດ ເວ ລາພໍ່ອ່ານກາບກອນ ທີ່ຂຽນແລ້ວໃຫມ່ໆ ແມ່ຈະໃຫ້ຄໍາເຫັນ ວ່າ ສ່ວນໃດຂ້ອງບໍ່ຄ່ອງ ເປັນຕົ້ນ. ສິ່ງເຫລົ່ານີ້ ພວກລູກໆເອງ ກໍໄດ້ຮູ້ເຫັນເປັນປະຈັກຕາກັນທຸກຄົນ. ເວລາພວກລູກຂຽນ ແຕ່ງບົດກາບກອນ ຫລື ນະວະນິຍາຍ ແລ້ວນໍາໄປອ່ານສູ່ແມ່ ພໍ່ໆ ແມ່ຈະໃຫ້ຄວາມເຫັນ ແລະ ຊ່ອຍແກ້ບ່ອນບໍ່ຄ່ອງໄດ້ຢ່າງ ໄວວາ.


ບົດຮຽນຊີວິດອັນລ້ຳຄ່າ ອີກຢ່າງຫນຶ່ງ ທີ່ແມ່ຖ່າຍ ທອດໄວ້ໃຫ້ລູກ ທັງຍິງ ແລະຊາຍກໍຄື ການຫລີກເວັ້ນການ



him when he was a young boy. Father was offered a job in the Thai National Library, with a handsome income, and Mother became considered in Thai society as “KhunNay” (Lady) for a period of time. She learned many new things in life in the 1940s.



This was also a time of cultural change under the dictatorship of General Plaek Phiboon Songkhram in Thailand. He ordered women to wear Western skirts, and abolished the chewing of areca nuts, as well as some other old traditional practices. Mother learned from her neighbors how to make dresses and to wear a skirt, hats, and stockings like European women. Everyone had to learn and practice saying “Good morning” and “Good afternoon” when greeting family members. Life in Thailand was reasonably comfortable for Mother. It was as if she had been given a chance to enjoy life after much hardship during the war. Mother, Father and the family returned to Vientiane in 1948.




The difficulties and suffering described above were only a very small portion of Mother's life. The political conflict still lingered for a long time and the number of family members increased. Father wrote many Lao literary books for Lao's heritage. Some of his success in writing was supported by Mother. She used to encourage him especially in his writing of poetry. Lao poems are for reading out


ໃຊ້ຄວາມຮຸນແຮງຕໍ່ກັນ, ສໍາລັບລູກສາວ ທີ່ຈະເປັນເຮືອນເປັນ  
 ຊານ ແມ່ຖືສໍາຄັນທີ່ສຸດ. ຫລັງຈາກໄດ້ກັນເປັນຜົວເປັນເມືອງ  
 ແລ້ວ ແມ່ສັ່ງວ່າ ຢ່າໄດ້ໃຫ້ຜົວລົງມືຕົບຕີເປັນອັນຂາດ ເພາະ  
 ເມື່ອໃດ ຜົວຫາກເຄີຍຕີເມືອງແລ້ວ ກໍຈະໃຊ້ວິທີການນັ້ນຕໍ່ໄປ.  
 ເຫັນໄດ້ວ່າ ຄໍາສັ່ງສອນອັນນີ້ຂອງແມ່ ທັນສະໄຫມ ແລະມີ  
 ຜົນຕໍ່ລູກແມ່ຍິງທຸກຄົນ, ມັນເຕືອນໃຫ້ພວກເຮົາ ຊອກຮູ້ວິທີ  
 ຫລີກເວັ້ນການໃຊ້ຄວາມຮຸນແຮງຂອງຜູ້ຊາຍ. ບົດຮຽນອັນ  
 ຫນຶ່ງທີ່ແມ່ຖ່າຍທອດໃຫ້ກໍຄື ການຍັບຍັ້ງຄໍາເວົ້າຫຍາບຕໍ່າ ທີ່  
 ແຕະຕ້ອງກຽດຜູ້ຊາຍ. ຜູ້ຊາຍລາວ ກໍຄືຜູ້ຊາຍອາຊີ ໂດຍທົ່ວ  
 ໄປຖືກຽດສູງ, ເມື່ອຜິດຖຽງກັນ ເວລາໃດແມ່ຍິງເວົ້າກະທົບ  
 ເຖິງກຽດຜູ້ຊາຍ ຫລືຄອບຄົວຂອງເຂົາແລ້ວ (ດໍາຮອດໂຄດ  
 ວົງ ຫລືວ່າເຂົາເອງບໍ່ມີຄວາມສາມາດ...) ມັກຈະມີການ  
 ຕອບໂຕ້ ດ້ວຍກໍາລັງ, ດັ່ງນັ້ນ ສິ່ງທີ່ຄວນຈົດຈໍາສໍາລັບເຮົາ  
 ຕົວລອດຈາກກໍາປັນ ຫລືໄມ້ຄ້ອນຂອງຜູ້ຊາຍ ກໍແມ່ນການ  
 ຈຽມສືບຈຽມປາກ, ເວລາຜົວເມົາ ຫລື ຕົນເປັນຝ່າຍບົກພ່ອງ  
 ແລ້ວ ຄວນມິດໄວ້, ຈະເປັນວິທີທີ່ສະຫລາດ.

ສິ່ງເລັກໆນ້ອຍເຫລົ່ານີ້ ອາດເປັນບົດຮຽນອັນດີໃຫ້ແກ່  
 ແມ່ຍິງເຮົາ ເພື່ອບົກປ້ອງສິດສ່ວນຕົວ ຄືການບໍ່ຍອມໃຫ້ຜູ້  
 ຯຍໃຊ້ກໍາລັງກາຍຂົ່ມເຫັງ ນັບຕັ້ງແຕ່ລະດັບຄອບຄົວ ໄປຈົນ  
 ເຖິງລະດັບສັງຄົມໃນປະເທດ. ຖ້າຍອມຈໍານົນ ໃນເລື່ອງຫນຶ່ງ






loud and singing. Although Mother could not read or write, she had an excellent memory. When Father was reading a newly written poem to her, she would make comments on it, whether it rhymed well or not. Even for us, now when we read our poems to her, she will comment and suggest some adjustments in the wording or in the rhyming and we will fix them right away.



One more precious lesson which we boys and girls learned from Mother is to avoid using violence. When we girls were getting married, Mother would emphasise that we should not let our husbands hit us because if we did, they would keep on doing it. This modern principle is beneficial for daughters as it reminds us to seek alternative ways to avoid male violence. One other lesson from Mother was not to swear, use ugly words, or vulgarity with husbands as they value respect and honor from women. In Asian society in general, the male values honor more than anything. She said, when disputing or arguing we shouldn't refer to the husbands' parents' family or they would always retaliate with violence using their fists or a wooden cane. When one was in the wrong it is better off to keep quiet.



The values that mother taught us are good lessons for us women in order to protect our personal rights, that is to say, not to give in to male violence. Non-violence should be practiced in family, society and country. If one

ແລ້ວ ມັນຈະກາຍເປັນນິໄສມັກຍອມຈຳນົນ ແລະກາຍເປັນ  
ຄວາມອ່ອນແອຕິດຕົວເຮົາ.

ການປະຕິບັດສິດສະເຫມີພາບ ລະຫວ່າງ  
ຊາຍຍິງ ພາຍໃນຄອບຄົວ ແມ່ນພື້ນຖານອັນຈຳເປັນ  
ທີ່ຈະສົ່ງເສີມໃຫ້ແມ່ຍິງ ກ້າວຂຶ້ນເຖິງຂັ້ນມີສິດສະເຫມີ  
ພາບ ຕໍ່ຫນ້າກົດຫມາຍ ຢ່າງແທ້ຈິງ.

ເລື່ອງນີ້ ແມ່ຜູ້ບໍ່ຮູ້ຫນັງສື, ແມ່ຍິງທີ່ເກີດເມື່ອຕົ້ນ  
ສະຕະວັດນີ້ ໄດ້ເຮັດເປັນຕົວຢ່າງ ໃຫ້ເຫັນແລ້ວ !

allows violence to occur once, the habit of violence is  
formed and develops into a tradition of weakness. The  
practice of equality between man and woman within  
the family provides a necessary foundation to promote  
women's development in many other areas of life, including  
equality under the law.

A woman like Mother, illiterate and growing up at the beginning  
of the twentieth century, is a role model who proves that this is  
achievable.



# Memories of Grandma Mali

## ຄວາມຊົງຈໍາ ກ່ຽວກັບແມ່ໃຫຍ່ ມາລີ

ຂ້ອຍເຫັນແມ່ໃຫຍ່ ຄັ້ງທໍາອິດ ປີ 1988 ຢູ່ປະເທດອົດສະຕຣາລີ. ຕອນນັ້ນ ຂ້ອຍບໍ່ຮູ້ຫຍັງເລີຍ ກ່ຽວກັບແມ່ໃຫຍ່, ທັງຊີວິດ, ຄວາມຄິດ, ວັດທະນະທໍາ ແລະອະດີດເບື້ອງຫລັງຂອງເພິ່ນເລີຍ. ຂ້ອຍຮູ້ແຕ່ວ່າ ເພິ່ນມາຈາກປະເທດລາວ ແລະເປັນແມ່ຂອງແມ່ຂ້ອຍ. ມື້ໜຶ່ງ ຂ້ອຍສະເອີຈົນເມື່ອຍ ເຮັດຫລາຍແບບຫລາຍແນວແລ້ວ ແຕ່ກໍຍັງບໍ່ເຊົາ ເຊັ່ນ ກິນນໍ້າອື່ນໃຫຍ່ໆ, ກັບຫັນໃຈ ເພື່ອຈະໃຫ້ເຊົາສະເອີ ແຕ່ກໍບໍ່ເຊົາ ຊໍ້າຜັດແຮງກວ່າເກົ່າອີກ. ໃນທັນໃດນັ້ນ ແມ່ໃຫຍ່ ກໍຮ້ອງຂຶ້ນ ວ່າເງິນໃນກະເປົາເພິ່ນບໍ່ເຫັນ 2 ໂດລາ ອົດສະຕຣາລີ ແລ້ວແມ່ໃຫຍ່ກໍ່ວາງາມາຫາຂ້ອຍ ແລ້ວຕູ່ວ່າຂ້ອຍເປັນຄົນ ເອົາໄປ ເພາະຂ້ອຍຢູ່ໃກ້ກະເປົາເງິນເພິ່ນ. ການກ່າວຫານີ້ ເປັນເລື່ອງທີ່ໜັກໜ່ວງຫລາຍ ສໍາລັບເດັກນ້ອຍອາຍຸ 10 ປີ ຄືຂ້ອຍ, ເຖິງວ່າຂ້ອຍຈະປະຕິເສດ ແລະສະແດງຄວາມບໍລິສຸດໃຈເທົ່າໃດ ແມ່ໃຫຍ່ກໍບໍ່ເຊື່ອ. ຂ້ອຍປາກບໍ່ອອກຢູ່ບິດໜຶ່ງ ແມ່ໃຫຍ່ກໍ່ຫວັງວ່າ: "ເຫັນບໍ່ ເຊົາສະເອີ ບັກໄວໄວ" ຫລັງຈາກອາການປາກບໍ່ອອກ ແລະໂມໂຫ ມາຍອອກແລ້ວ ຂ້ອຍ ຮູ້ສຶກອາຍ ແລະປະທັບໃຈ ໃນຄວາມສະຫລາດ ແລະຄວາມຊ່າງຢອກໃຍ ຢ່າງເປັນທໍາມະຊາດ ຂອງແມ່ໃຫຍ່. ນັບແຕ່ມື້ນັ້ນມາ ຄວາມນັບຖື, ຊື່ນຊົມ, ແລະຄວາມຮັກແມ່ໃຫຍ່ ກໍ່ເບິ່ງບານຂຶ້ນ ໃນຫົວໃຈຂ້ອຍ.

ປີ 2000 ຂ້ອຍມາປະເທດລາວ ມາຢູ່ນໍ້າແມ່ໃຫຍ່ ແລະຄອບຄົວຂອງບ້າດາລາ ແລະຍາດພີ່ນ້ອງ ເປັນເວລາ ເກົ້າເດືອນ. ໃນເວລາທີ່ຢູ່ກັບແມ່ໃຫຍ່ ຂ້ອຍໄດ້ຮຽນຮູ້ກ່ຽວກັບຊີວິດ, ຄວາມຄິດ, ວັດທະນະທໍາ, ແລະຊີວິດ ຂອງເພິ່ນ. ບົດຮຽນ ຂອງເພິ່ນຍັງຢູ່ໃນໃຈຂ້ອຍ ແລະອາລົມຕະຫລົກຂອງເພິ່ນ ຍັງເຕືອນ ສະຕີຂ້ອຍເລື້ອຍໆວ່າ ຢ່າໄປຫນັກໃຈກັບເລື່ອງ ເລັກໆ ນ້ອຍໆຫລາຍ. ຂ້ອຍເປັນຫລານຄົນໜຶ່ງໃນຈໍານວນ ຫລານໆ 40 ກວ່າຄົນ ແຕ່ຂ້ອຍໂຊກດີກວ່າຄົນອື່ນ ທີ່ມີໂອກາດໄດ້ໄກ້ຊິດ ແມ່ໃຫຍ່. ແຕ່ເຖິງວ່າໄດ້ຢູ່ຮັບໃຊ້ແມ່ໃຫຍ່ເປັນເວລາດົນເຕີບ ແມ່ໃຫຍ່ກໍບໍ່ເຄີຍຫມົດເລື່ອງເລົ່າ, ບົດຮຽນສ່ຽງສອນ ແລະເລື່ອງ ປະທັບໃຈ ໃຫ້ຂ້ອຍໄດ້ຟັງ ແລະໄດ້ເຫັນ ຢູ່ຕະຫລອດເວລາ.

ວິມາລາ ເດດວົງສາ

The first time I saw my Grandma was when she came to visit us in Australia around 1988. I knew nothing about her, her life, her ideas, her culture, her history. I just knew she was my Grandma from Laos and she was my mother's mother.

One day I got the hiccups and everything I did just made them worse. Then suddenly my Grandma started calling out that someone had taken her \$2 dollar coin, in the next second she turned to me and stated that it must have been me as she had seen me near her bag before. This was a heavy accusation to my 10 year old ears, I pleaded innocence, but no matter how sincere my appeals were, Grandma refused to listen. I was tongue tied completely until she grinned and remarked how quickly my hiccups had gone away.

From being tongue tied and mad I quickly became ashamed and impressed. It was the clever, mischievous spontaneous. Since that day my respect, admiration and love for my Grandma began sprouting.

In 2000 I came to Laos and lived with my Grandma, Aunt Dara and relatives for nine months. In that time I received so much of Grandma Mali's life, her ideas, her culture, her history. Her lessons will remain dear to me and her humor will always remind me not to take things so seriously !

Vimala Dejvongs



ຄັ້ງໜຶ່ງ ຂ້ອຍ ແລະປຸ້ຍ (ນ້ອງສາວ) ພາກັນໄປຫລິ້ນນ້ຳແມ່ໃຫຍ່ຢູ່ເຮືອນທົ່ງ ບ້ານນາຄຳ, ເມືອງສີໂຄດຕະບອງ, ປຸ້ຍກຳລັງວົນວາຍ ຍ້ອນແຂ້ວຄອນ ແຕ່ກໍ່ຍອມໃຫ້ໃຜຕ້ອງ ເພາະຍ້ານເຈັບ. ແມ່ໃຫຍ່ຄິດອີ່ດູຕົນ ຢາກຊ່ອຍ ເລີຍຊອກເອົາຝ້າຍແດງມາ. ແມ່ໃຫຍ່ວ່າ "ມາຫນີ້ ແມ່ໃຫຍ່ສິເອົາຝ້າຍແດງມັດແຂ້ວທີ່ຄອນໄວ້ໃຫ້, ມັດປະໄວ້ ແລ້ວແຂ້ວມັນສິຫລົ່ນອອກເອງ" ປຸ້ຍກໍ່ເລີຍຍອມອ້າປາກໃຫ້ແມ່ໃຫຍ່ເອົາຝ້າຍແດງມັດ. ພໍແຕ່ແມ່ໃຫຍ່ເອົາຝ້າຍມັດແຂ້ວໄດ້ ເພິ່ນກໍ່ຕຶງແຂ້ວອອກພ້ອມໂລດ ປຸ້ຍບໍ່ທັນຮູ້ສຶກເຈັບເທື່ອຊ້ຳ ແລະບໍ່ກ້າຮ້າຍ ແລະໄຫ້ ເພາະມັນກາຍເປັນເລື່ອງຕະຫລົກ. ຍ້ອນແມ່ໃຫຍ່ເປັນຄົນມີກິນອຸບາຍ, ມີເຫດຜົນ ແລະມີຄຳຕອບສຳລັບທຸກຢ່າງ, ຂ້ອຍຈຶ່ງຕິດນິໄສ ຊອກຫາຄຳຕອບ, ຄຳອະທິບາຍ ແລະຄວາມເປັນມາໃຫ້ທຸກສິ່ງ ທຸກຢ່າງທີ່ຂ້ອຍພົບພໍ້.

ອຸດົມພອນ ບຸນຍາວົງ

I'm one of grandma's grandchildren, which there are more than 40 of us and counting. I was lucky that once I was so close to her, as we had been living together for quite sometime, I was always amazed of Grandma endless stories and her problem solving skills.

One day many years ago, my younger sister, Pui and I went to visit grandma at her house in Ban Nakham. Pui was very unhappy, as her tooth was about to fall out. She wouldn't let anyone to touch it because she was scared of getting hurt. Grandma felt sorry for her and wanted to help. So she took a red thread. "Pui come here", Grandma said. "I'll tie this red thread around you troubling tooth, it will fall off by itself" Grandma certified. Pui believed Grandma, so she opened her mouth to let her tie the red thread around the tooth. As soon as Grandma tied the tooth, she pulled the tooth out. Pui didn't even have a chance to scream or cry. It was too quick to feel any pain. So I started to laugh. Grandma always had tricks and treats, reasons and answers to everything. Because of Grandma influences in these areas, in everyday life I always questions, search for reasons and answers to everything.

Oudomphone Bounyavong

ລາຍຊື່ລູກໆ ຂອງພໍ່ ແລະແມ່ ມີດັ່ງນີ້:

1. ທ້າວ ສິມຄິດ ລູກຂອງແມ່, ເສຍຊີວິດ ປີ 1962
2. ນາງ ມັນລິກາ (ລູກຂອງພໍ່) ແຕ່ງດອງກັບພັນເອກ ມ່ວງ ລັດຕະນະວິບູນ (ເສຍຊີວິດ ປີ 1974), ມີລູກນຳກັນ 7 ຄົນ
3. ນາງ ດາຣາ ແຕ່ງດອງກັບທ້າວ ບຸນທະນະວົງ ກັນລະຍາ (ເສຍຊີວິດ ປີ1987), ມີລູກນຳກັນ 4 ຄົນ
4. ທ້າວ ປາກຽນ ວິຣະວົງ ແຕ່ງດອງກັບນາງ ສີພະນົມ, ມີລູກນຳກັນ 5 ຄົນ
5. ນາງ ອິນຂຽນ ແຕ່ງດອງກັບທ້າວ ເກດສະດົງ ເດດວົງສາ (ເສຍຊີວິດ ປີ 1989), ມີລູກນຳກັນ 3 ຄົນ
6. ນາງ ດວງເດືອນ ແຕ່ງດອງກັບທ້າວ ອຸທິນ ບຸນຍາວົງ (ເສຍຊີວິດ ປີ 2000), ມີລູກນຳກັນ 2 ຄົນ
7. ນາງ ລັດສະຫມີ ແຕ່ງດອງກັບທ້າວ ສາວຊື້ຈົງ, ມີລູກນຳກັນ 7 ຄົນ
8. ທ້າວ ວິຣະພິນ ວິຣະວົງ ແຕ່ງດອງກັບນາງ ມະນີວອນ, ມີລູກນຳກັນ 3 ຄົນ
9. ທ້າວ ວິຣະເສນ ວິຣະວົງ ແຕ່ງດອງກັບນາງ ມະໂນລີ, ມີລູກນຳກັນ 2 ຄົນ
10. ທ້າວ ວິຣະສິງ ວິຣະວົງ ແຕ່ງດອງຄັ້ງທີ 1 ກັບນາງ ບຸນອຸ້ມ, ມີລູກນຳກັນ 2 ຄົນ, ແຕ່ງດອງຄັ້ງທີ 2 ກັບນາງ ບົວສອນ, ມີລູກນຳກັນ 2 ຄົນ
11. ທ້າວ ວິຣະເດດ ວິຣະວົງ ແຕ່ງດອງຄັ້ງທີ1 ກັບນາງຄຳປະສິງ, ມີລູກນຳກັນ 1 ຄົນ, ແຕ່ງດອງຄັ້ງທີ 2 ກັບນາງ ສິມພັນ, ມີລູກນຳກັນ 3 ຄົນ
12. ທ້າວ ວິຣະຊາດ ວິຣະວົງ ແຕ່ງດອງກັບນາງໄພວັນ, ມີລູກນຳກັນ 2 ຄົນ
13. ທ້າວ ວິຣະເທບ ວິຣະວົງ
14. ນາງ ຣັດຕະນາ ແຕ່ງດອງກັບທ້າວ ພອນເພັດ ເພັດສິຣິແສງ, ມີລູກນຳກັນ 4 ຄົນ
15. ນາງ ເສົາວະພາ ວິຣະວົງ ແຕ່ງດອງຄັ້ງທີ 1, ມີລູກ 2 ຄົນ
16. ນາງ ສຸຈິຕາ ແຕ່ງດອງກັບທ້າວ ບຸນເລີດ ຄຸລາວົງ, ມີລູກນຳກັນ 2 ຄົນ



## Quotes about Mali Viravong from her Children

*...Mother didn't let her children become seriously ill, she was prompt in treating whatever condition we had and never hesitated to seek medical advice not just for us but for other children too...*

Dara Kanlaya

*...Mother was Father's unofficial 'editor', she listen to his ideas and writings and gave her own thoughts about his work, she was his testing ground, commentator, appraiser and audience...Mother took particular care of Father's manuscripts, where the family moved to, Mother brought them too...*

Inkhiane Dejevongsa

*...She placed a high value on education, kindness and generosity, for example, Mother borrowed money to buy me a pair of glasses so that I could continue my education...*

Douangdeuane Bounyavong

*...Mother loved her children dearly, the grief she suffered after the death of her eldest son was so immense, she was also pregnant, but had a miscarriage a short time later...*

Ratsamy Viravong

*...She resolute and steadfast in her decision making and problem solving, balanced with sensitivity, fairness and common sense...*

Viraphon Viravong

*...Mother was very concerned and protective and cherished all her children...she had an incredible memory, names dates everything, even though Mother was unable to read or write Lao...*

Virasingh Viravong

*...Mother was direct, straight to the point, what she thought she said, what she said she did...she always used sound judgement and did things for a reason...*

Viradeth Viravong

*...because of her inherent intelligence and insightfulness, Mother was a fast learner, she was able to teach her children as well as other peoples' children...*

Virasath Viravong

... ສິ່ງເລັກໆນ້ອຍເຫລົ່ານີ້ ອາດເປັນບົດຮຽນອັນດີ ໃຫ້ແກ່ແມ່ຍິງເຮົາ ເພື່ອປົກປ້ອງສິດສ່ວນຕົວ ຄືການບໍ່ຍອມໃຫ້ຜູ້ຊາຍໃຊ້ກຳລັງກາຍຂົ່ມເຫັງ ນັບຕັ້ງແຕ່ລະດັບຄອບຄົວ ໄປຈົນເຖິງລະດັບສັງຄົມໃນປະເທດ. ກ້າຍອມຈຳນົນ ໃນເລື່ອງໜຶ່ງ ແລ້ວມັນຈະກາຍເປັນນິໄສມັກຍອມຈຳນົນ ແລະກາຍເປັນຄວາມອອນແອຕິດຕົວເຮົາ. ການປະຕິບັດສິດສະເຫມີພາບລະຫວ່າງຊາຍຍິງພາຍໃນຄອບຄົວ ແມ່ນພື້ນຖານອັນຈຳເປັນ ທີ່ຈະສົ່ງເສີມໃຫ້ແມ່ຍິງກ້າວຂຶ້ນເຖິງຂັ້ນມີສິດສະເຫມີພາບ ຕໍ່ໜ້າກົດໝາຍ ຢ່າງແທ້ຈິງ.

**ເລື່ອງນີ້ ແມ່ ຜູ້ບໍ່ຮູ້ໜັງສື, ແມ່ຍິງທີ່ເກີດເມື່ອຕົ້ນສະຕະວັດນີ້ ໄດ້ເຮັດເປັນຕົວຢ່າງໃຫ້ເຫັນແລ້ວ !**

... The values that mother taught us are good lessons for us women in order to protect our personal rights, that is to say, not to give in to male violence. Non-violence should be practiced in family, society and country. If one allows violence to occur once, the habit of violence is formed and develops into a tradition of weakness. The practice of equality between men and women within the family provides a necessary foundation to promote women's development in many other areas of life, including equality under the law.

*A woman like Mother, illiterate and growing up at the beginning of the twentieth century, is a role model who proves that this is achievable.*



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